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GRAMMAR
OF THE
HINDUSTANI LANGUAGE;

TO WHICH IS ADDED

A GRAMMAR OF THE DAKHNI.

سُخَن کی طلبگار ہیں عقلمند “ سُخَن سہی نامِ نکویان بلند ”
سُخَن کی کریں قدر مردانِ کار “ سُخَن نام اُن کا رکھی ہر قراز ”

By JOHN SHAKESPEAR.

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FOR

MANAGING THE AFFAIRS

OF

THE EAST-INDIA COMPANY,

THE

SIXTH EDITION

OF

THIS GRAMMAR,

PUBLISHED UNDER THEIR PATRONAGE,

IS,

WITH GREAT RESPECT,

DEDICATED

BY

THE AUTHOR.

London, 27th June, 1855.

ADVERTISEMENT.

THE chief aim in this work is to exhibit the outlines of Hindustani Grammar on a reduced scale, yet so that no material object may be passed unnoticed or ill defined. The rules of prosody, however, in Hindustani being, like those of the Persians, borrowed from the Arabic, are omitted altogether; partly because they occur in various other works, and partly because they seem an object of but little moment, in general, to European students of this dialect: and the chapter on Syntax is limited for the most part to such peculiarities as differ from the idiom of the English.

To determine pronunciation in the Persian character, the Arabic vowels and other orthographical marks are noted, where they may appear requisite for that purpose, and can be introduced: yet the vowel *fat'ha* is commonly omitted, and ought in most instances to be understood if some other vowel or *jazm* is not marked; except, however, before the *wāw-i-maj'hūl* and the *yā-i-maj'hūl*, which, being incapable of the Arabic notation, are necessarily designated without any vowel preceding; and,

except after a final consonant, which is always silent when no vowel is written with it.

In the Persian characters, too, the letters ت and د are here thus marked, ت, د, د, د, when used to represent the Indian ट ठ ड ढ; though, it may be noticed, that not only this expedient is adopted by the people of India, but the distinction is very commonly made by a small ط written over these letters. The round form of the letter ر is also here preferred when it is subjoined to another consonant for the purpose of representing some aspirated Indian letter; a, ک, *khā* for खा: but the long form is distinctively used in other cases; so, ک, *kahā* for कहा. And, for the guidance of learners in the pronunciation, the نون شنه or nasal *nūn*, is, when final, in the body of this work, generally distinguished by an additional point superscribed; thus, ن: in the most common practice, however, of the people of India, it is denoted by ن simply.

To facilitate the progress of learners, the pronunciation of Hindustani words or combinations of letters, used at the beginning of the work, is deciphered in Roman characters: but the Arabic letter ع after the practice of Meninski, is signified by a small figure of itself, thus ع: and the Sanskrit *visarga* (:) or the final र called هائي مَخْفِي is not noticed in the Roman characters; it being almost imperceptibly, if at all, sounded.

Some of the rules for the inflection of Nouns, Pronouns, and Verbs, given in the third, fourth, and fifth chapters, are divided into two parts; the first division containing what is most general or most important, whilst the second comprises the

anomalies, the particular variations, or observations of inferior moment ; so that the learner may at discretion commit to memory the first part only, or the whole.

This edition of the work is somewhat less in bulk than the preceding ones ; yet every particular of Hindustani and Dakhni Grammar, meriting the learner's notice, is carefully preserved, whilst all irrelevant verbiage and disputable remarks on the publications of others are studiously avoided. The Grammar of the Dakhni, inserted in the Appendix of the foregoing edition, is here given under its proper appellation : and the hope is entertained, that it will not fail to attract the notice of candidates for the Company's service in either the Madras or Bombay presidency, this being the only modern publication of the kind now to be met with. From the perusal, moreover, of the two elementary treatises given in this volume, it will be at once apparent that there are essential differences between the Hindustani and the Dakhni ; for those going to the south of India, especially to Madras, therefore, some peculiar information was needed to explain such differences : and, though the two Grammars are nominally kept separate, yet, for the sake of brevity in the attempt to condense as much useful matter as possible in a small volume, reference is made from the Dakhni to the Hindustani Grammar, in most cases, where the two languages fully coincide.

It being found expedient to adopt, in this as well as in the preceding edition of the work, Nagari types differing in size and some few other particulars from those before used, the

Devanagari plates of the alphabet and compound consonants, formed under the superintendence of the late Sir Charles Wilkins, are omitted, as inapplicable to the characters in the body of the book, excellent and most suitable for their original purpose though those copies actually were: yet the four elementary plates of Persian writing, as well as that of the elements of the Devanagari, formed by the care of the same distinguished scholar, are still gladly made use of; the first being hitherto unequalled in their kind; and the latter, though varying in some few points from the types now used, exhibiting most clearly and succinctly to learners, the general principles on which the Devanagari characters are to be correctly traced and written.

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CORRECTIONS.

Page	Line				
14	12	for	کے	read	کے
17	3	—	قائِل	—	قائِل
20	2	—	ہرِی	—	ہرِی
24	25	—	توڑی	—	توڑی
24	25	—	(torī)	—	(torī)
28	6	—	بیٹی	—	بیٹی
31	12	—	(wīn)	—	(wīn)
62	11	—	ہو	—	ہو
87	last	—	پس	—	پس
91	9	—	پینستھ	—	پینستھ
99	2	—	دغل	—	دغا
113	last	—	راپی	—	راپی
116	1	—	egg-plan	—	egg-plant
146	last	—	اُن	—	اُن
154	17	—	10	—	108
156	12	—	گڈریگا	—	گڈریگا
156	12	—	گڈر	—	گڈر
186	13	—	ایچ	—	ایچ

سوال حسیم

تو شعر یا رجب بن غریب شهرتم وطن گذشته چنان مانم بهر تویم
 ز لطف بر سپه ما دست حتی منی که پایمال حوادث ز تاب هسته تویم
 او سر باید که محبت غفل بلند دارد و کمال بزرگ که مرتبه اصفیای ما را میسر
 چه رحمت حق مستطیع نیست مانم که ما را بآب است بارش با لریا
 کار ما دشواریست باید که بدوام عبادت و کثرت تلاوت و ضبط
 قات بذکر حق و مطالعه کتب نافعه مثل کمسای سعادت و غیر آن
 اشتغال نماید و در همه کار عتلا برافزید کار کند و من توکل
 عَلَى اللَّهِ فَحَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

ماست مج در مرشش مضطرب
 متق باک بل هم من موی به ملا می

ماست مج در مرشش مضطرب
 متق باک بل هم من موی به ملا می

اجد بنو رطی کلین قص قششت شخضطع لا
 البعد المذنب الفقیر عید ایدینشی رین غصن ذوب

۵
ماعت عجد عرس عش عطف ع
عق عاک عل عم عن عحم علا عی

مانت فج مد فر ورس فش فط فع
فتق فاک فل فم فو فح فف فلامی

کاکت کج کد کرس کش کض کط کف
کتق کاک کل کم کن کو کس کلا کی

سایست سچ شد سرش شش شط سح
 سق سگ سمل سمن شوشه سلا سی

صا صت صج صد صر صش صط صع
 صق صک صمل صمن صوشه صلا صی

طا طت طج طد طر طش طط طع
 طق طک طمل طمن طوب طن طلا طی

سج و دزدش شیطانی
قک کل مرین و مہم لائی ہے

باجت سج بد بریش شیطانی
بتک بمل مرین و مہم لائی ہے

باجت سج بد بریش شیطانی
بتک بمل مرین و مہم لائی ہے

A

G R A M M A R

OF THE

HINDŪSTĀNĪ LANGUAGE.

CHAPTER I.

The Alphabets and Orthographical Marks.

THE dialect most generally used in India, especially among the Muhammadan inhabitants, the officers of government and the military, is called *Urdū* (camp), or *Urdū zabān* (camp-language), which seem to have been its first and most appropriate appellations: but it is also termed *Rekhta* (scattered), on account of the variety of languages interspersed in it; though this name is said to be more peculiarly applied to poetic compositions, formed, in the language here treated of, agreeably to the style and metre of the Persians: from the regions in which it has become current, it is moreover called *Hindī* and *Hindūstānī*. The groundwork of it ap-

pears to be the Hindavī, formerly prevalent in the extensive empire of which Cānoj was the capital;* or, the existing dialect of the district of *Braj*, called *Braj Bhākhā*. With the previous language of the country, however, freely altered in many respects to suit their idiom, the Musalman invaders and rulers incorporated a great number of Persian, Arabic, Turkish, and other words; thus forming the modern Hindūs-tānī. Such being the various sources whence it is derived, it is found written in the Persian or Arabic, as well as in the Devanāgarī, or proper Indian, characters. These two alphabets will, therefore, now be given in the first place, together with the subsidiary marks or signs adopted in the use of them.

* See Mr. Colebrooke's Dissertation on the Sanskrit and Prākṛit Languages, in the seventh volume of the Asiatic Researches.

PERSIAN ALPHABET.*

Names of the Letters.	• Letters.	In Roman letters usually denoted by	Names of the Letters.	Letters.	In Roman letters usually denoted by
اَلِف <i>alif</i>	ا	<i>a, ā, i, u</i>	صَاد <i>šād</i>	ص	<i>š</i>
بِي <i>be</i>	ب	<i>b</i>	ضَاد <i>žād</i>	ض	<i>ž</i>
پِي <i>pe</i>	پ	<i>p</i>	طَوِي <i>toe</i>	ط	<i>t</i>
تِي <i>te</i>	ت	<i>t</i>	ظَوِي <i>žoe</i>	ظ	<i>ž</i>
يِي <i>ye</i>	ث	<i>š</i>	عَيْن <i>āin</i>	ع	<i>ā, ā, i, ū, &c.</i>
جِي <i>jīm</i>	ج	<i>j</i>	غَيْن <i>ghain</i>	غ	<i>gh</i>
چِي <i>che</i>	چ	<i>ch</i>	فِي <i>fe</i>	ف	<i>f</i>
حِي <i>he†</i>	ح	<i>h</i>	كَاف <i>kāf</i>	ق	<i>k</i>
خِي <i>khe</i>	خ	<i>kh</i>	كَاف <i>kāf</i>	ک	<i>k</i>
دَال <i>dāl</i>	د	<i>d</i>	گاف <i>gāf</i>	گ	<i>g</i>
ذَال <i>žāl</i>	ذ	<i>ž</i>	لَام <i>lām</i>	ل	<i>l</i>
رِي <i>re</i>	ر	<i>r</i>	مِيم <i>mīm</i>	م	<i>m</i>
زِي <i>ze</i>	ز	<i>z</i>	نُون <i>nūn</i>	ن	<i>n</i>
زِي <i>zhe</i>	ژ	<i>zh</i>	وَاو <i>wāo</i>	و	<i>w, v, ū, o, au, &c.</i>
سِين <i>sīn</i>	س	<i>s</i>	هِي <i>he†</i>	ه	<i>h</i>
شِين <i>shīn</i>	ش	<i>sh</i>	يِي <i>ye</i>	ي	<i>y, ī, e, ai, &c.</i>

* The characters of this alphabet are read from right to left.

† Called by way of discrimination *حَايِ حَطِي* (*hā-i-huffī*) as the other

‡ *he* is termed *هَائِي هَوَز* (*hā-i-hawwaz*) or *هَائِي مَدَوَر* (*hā-i-mudawwara*).

The short vowels and other orthographical signs are,—

- ˆ زَبَر (zabar) or فَتْحَة (fat'ha), denoted by *a*.
- ˆ زِير (zer) or كَسْر (kasr) or كَسْرَة (kasra), denoted by *i*.
- ˆ پِيش (pesh) or ضَم (ẓamm) or ضَمَّة (ẓamma), denoted by *u*.
- ˆ هَمْزَة (hamza), which is always initial in a syllable, and which is uniformly moveable or accompanied by one of the vowels above noticed, whilst *alif* is always quiescent or devoid of them : so, in أَب (ab) the first letter is rightly termed *hamza* ; but, in بَ (bā) the second is *alif*.
- ˆ or ˆ جَزْم (jazm), which shows that the subscribed letter is ساكِن (sākin) quiescent, that is, having no vowel to be sounded after it.
- ˆ مَدَّة (madda) or مَد (madd), which placed over ا (alif), called then اَلِيف مَمْدُودَة (alif-i-mamdūda), extends its sound ; *hamza* and *alif* being, in such cases, united : so in آب (āb) *water*.
- ˆ تَشْدِيد (tashdīd), which shows that the letter underneath must be pronounced double : so, in سَمَّا (summā) *to hear*.
- ˆ وَصْل (waṣl) which serves to join together two Arabic words, the latter having the article ال (al) prefixed, the vowel of which is dropped in pronunciation ; as, آخِرُ الْأَمْرِ (ākhiru-l-amr) *the end of the affair* : and, the ل (lām) is converted in sound to the next following letter, if this be ت د ذ ز ر ز ر ذ د ت or ن, which then takes *tashdīd*, and is pronounced as double ; so, عَوَامُّ النَّاسِ (āwāmmu-n-nās) *the common people*.

To these may be added the Arabic تَنْوِين (*tanwīn*)* formed, in writing, by doubling the vowel with which the word terminates, and subjoining *alif* if that vowel happens to be *fat'ha*; so, خُصُوصٌ (*khushūṣun*) خُصُوصِ (*khushūṣin*) خُصُوصَا (*khushūṣan*) *particularity, particularly*: the vowel in such cases taking after it the sound of ن (*nūn*), from which letter the term is derived.

Most of the characters in the Persian alphabet admit of some change in appearance when combined with each other; the *dāmans* or final curves of many, and the appendant line of

* Of the terms here used, پیش and زیر are Persian words, the rest are Arabic. زیر *above* and زیر *under* are given as names to the vowels from their respective positions: پیش *before*, on account either of its being placed a little before the consonant which it follows in utterance, or of its being sounded at the forepart of the mouth: فَتْحَةٌ *opening*, because the vowel is pronounced with the mouth open: كَسْرٌ or كَسْرَةٌ *breaking*, because the voice is broken, as it were, in the enunciation: ضَمٌّ or ضَمَّةٌ *contraction*, from the manner in which the lips are drawn together: هَمْزٌ *compression*, as it is uttered with a slight compression of the throat: جُزْمٌ *amputation*, because the letter over which it is placed is severed from the following in pronunciation: مَدٌّ or مَدَّةٌ *extension*, because it prolongs the enunciation of a letter: تَشْدِيدٌ *corroboration*, as it doubles the power of a letter: وُصْلٌ *conjunction*, from its joining together words: تَنْوِينٌ *nūnation*, or addition of the sound of the letter ن (*nūn*).

the *mīm*, being omitted before a subsequent letter in the same word: the characters ا, ز, د, and و, however, admit not of curtailment in any shape, or of having any letter subjoined to them, except occasionally in the broken or running hand; and the usual compounds ک (*kā*), گ (*gā*), ل or لا (*lā*), and ه (*hā*), might arrest the progress of the learner, were they not here submitted to his observation.

THE DEVANAGARĪ ALPHABET.*

VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ *u*, ऊ *ū*; ए *ri*, ऐ *rī*;
 ऋ *ri*, ॠ *rī*; ए *e*, ऐ *ai*; ओ *o*, औ *au*;
 ण *n*, न, or म; : *ah* (final *h* silent) or *a*.

CONSONANTS.

क <i>ka</i> ,	ख <i>kha</i> ;	ग <i>ga</i> ,	घ <i>gha</i> ;	ङ <i>nga</i> .†
च <i>cha</i> ,	छ <i>chha</i> ;	ज <i>ja</i> ,	झ <i>jha</i> ;	ञ <i>nya</i> .†
ट <i>ṭa</i> ,	ठ <i>ṭha</i> ;	ड <i>ḍa</i> ,‡	ढ <i>ḍha</i> ,‡	ण <i>ṇa</i> .
त <i>ta</i> ,	थ <i>tha</i> ;	द <i>da</i> ,	ध <i>dha</i> ;	न <i>na</i> .
प <i>pa</i> ,	फ <i>pha</i> ;	ब <i>ba</i> ,	भ <i>bha</i> ;	म <i>ma</i> .
य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> .	
श <i>ṣa</i> ,‡	ष <i>ṣha</i> ,‡	स <i>sa</i> ,	ह <i>ha</i> .	क्ष <i>kṣha</i> .‡

* Read from left to right. † Each is the nasal of its particular class.

; ड and ढ are frequently pronounced rather as *ṛa* and *ṛha* by reverting the tip

The above forms of the vowels are always used when alone or at the beginning of a syllable ; after consonants, however, there is no character for अ, and the rest are denoted by the following letters :—

ā ; i, ī ; u, ū ; e, ē ; i, ī ; e, ē ; i, ī ;
e, ai ; o, au.

- Though, in repeating the alphabet, it is usual to say *a, ā, i, ī, &c. ka, kha, ga, gha, &c.* simply, as noted above ; yet, in naming the letters, कारः (*kāra*) or कार (*kār*) is generally added to the sound of each : so, अकार (*akār*) the letter अ, ककार (*kakār*) the letter क ; but the mark for a silent nasal is called अनुस्वारः (*anuswāra*), as ः (final *h* silent) is termed विसर्गः (*visarga*).

When standing alone or commencing a syllable, and when following a consonant in composition, the vowels are thus used :—

अक	आका	इकि	ईकी	उकु	ऊकु	एक	ऐक	ओकु	औकु
<i>aku</i>	<i>ākū</i>	<i>iki</i>	<i>ikī</i>	<i>uku</i>	<i>ūkū</i>	<i>rikri</i>	<i>rikri</i>	<i>likli</i>	<i>likli</i>
एके ऐके ओको औको									
<i>eke aikai oko aukau.</i>									

of the tongue to the palate ; and to denote this variation, a point may be subscribed ; as र̣ *ra*, क̣ *kha*. श may be considered a guttural sibilant, having reference to the two first series of consonants above ; in its transition through European dialects generally becoming *c* or *k* ; as Latin *centum*, Greek *hekatōn*, Sanskrit *śatam* : it is also often adopted to represent the Arabic ش (*shin*) : ष is sometimes sounded as *ḥa* ; and ष as *chha*.

The vowel **अ** is never written, except at the beginning of a word; and its sound is inherent in all open consonants, which no other vowel follows, or which have no mark called *virāma* (rest) appended, as in **ग**. But if two or more consonants meet together, without the intervention of any vowel in the pronunciation, they should coalesce and become one compound character. Such compounds are formed in various ways; either, by placing the body of the subsequent consonant under the first; by blending them together, in some particular instances; or, most commonly, by arranging them in their usual order, yet so that their bodies as well as heads may be in contact, the perpendicular stroke being omitted in every letter, that when used alone requires it, except in the last; so, **क** *kl*, **द्ध** *ddh*, **स्म्य** *sm̐y*: some consonants, however, retain the upright stroke though another be subjoined, as **क्य** *ky*, **फ्य** *phy*; and in a few of the compounds, little or no resemblance appears to the simple letters; as in **ज्ञ** *jñ*, **क्ष** *kṣh*; and the letter **र** when immediately following a consonant takes a peculiar form beneath it, as **क्र** *kr*, **द्र** *dr*; but when in the middle of a word it is immediately followed by a consonant, it is placed above in the shape ^ॠ as **र्क** *rk*, **र्ग** *rg*; and this letter is in grammars generally called **रेफ** (*reph* or *repha*).

Other compounds of most frequent use are the following:—

क	ख	क्य	क्त	क	क	क्य	क्ल	क	क	क्य	ख	ग	ग्द	ग	गम
<i>kṛi</i>	<i>kk</i>	<i>kkh</i>	<i>kt</i>	<i>kn</i>	<i>km</i>	<i>ky</i>	<i>kl</i>	<i>kw</i>	<i>ks</i>	<i>khu</i>	<i>khū</i>	<i>khv</i>	<i>gg</i>	<i>gd</i>	<i>gn gw</i>

स्व स्म स्य स्र स्ल स्व स्स ऊ ऊ ह ह ह ह ङ ङ ञ ञ ञ ञ
sb sm sy sr sl sw ss hu hū hṛi hṛī hṇ hn hm hy hr hl
 क क द द द द द द द द द द
hw kṣhṇ kṣhm or chhm kshy

To denote, moreover, such Arabic or Persian letters as have no exact correspondents in the Nāgarī alphabet, the following characters, being the letters which approach nearest in pronunciation, are commonly used in writing this language; and, though not the practice of the people of India, points may be adopted beneath the letters in such cases, to show the extraordinary use made of them : thus,

स for ث	त for ط
ह — ح	ज — ظ
ख — خ	अ — ع
ज — ذ	ग — غ
ज — ز	फ — ف
ज — ژ	क — ق
स — ص	! (final) ٱ (alif-i-maḡṣūra).
ज — ض	न for ' (tanwīn).

A single stroke thus † is used at the end of a hemistich, and a double one thus †† at the end of a distich, as well as on other occasions, to mark the divisions in composition.

CHAPTER II.

On Pronunciation.

ا *a*: According to the orthography of the Arabs, initial *alif* (ا) has no sound but that of its accompanying vowel, which, in this case, is *fat'ha* (ˆ); and, as pronounced in Hindūstān, it resembles the English *u* in *up*, *fun*, or the French *e* in *le*.

آ *ā*, like *a* in *all*, or *aw* in *bawl*; being the foregoing letter prolonged in sound.

ي *i*, as *i* in *fin*, being the power of the vowel *kasr* (.) merely in the Arabic character.

ئي *ī*, as *ee* in *pèer*; being the last doubled in sound.

و *u*, like *oo* in *wool*; or as *u* in *pull*, *full*; being the power of the Arabic vowel *zamm* (ˆ) simply.

و *ū*, as the last prolonged in utterance; or, as *oo* in *cool*, *fool*.

ي *e*, as *ai* in *pair* or *a* in *fate*. This is the sound of *yā-i-maj'hūl*, apparently so termed because not known in the Arabic; and, though of frequent occurrence in the Persian language, it has no peculiar mark or character to distinguish it.

اي *ai*, like *i* in *dire*, *bite*, or *ei* in *height*; being, in Arabic, a compound of *fat'ha* and *ye quiescent*.

و *o*, as *o* in *bone*; being the power of *wāw-i-maj'hūl*, so termed because unknown in Arabic; and, though of frequent

occurrence in the Persian language, it has no distinctive character or mark in the Persi-Arabic orthography.

اُ **औ** *au*, like the German *au*, or the English *ou* in *our*; being, in Arabic, a compound of *fat'ha* and *wāo* quiescent.

ب **ब** *b*, as the English *b*.

भ **भ** *bh*, as *b* with an aspiration, sensibly expressed, yet closely as one individual letter.

پ **प** *p*, as the English *p*.

फ **फ** *ph*, as *p* with an aspiration, sensibly though closely expressed as one letter only.

ت **त** *t*, as in *tube* nearly; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

थ **थ** *th*, like the last, sensibly aspirated, yet closely as one individual letter.

ट **ट** *ṭ*, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head. This *ṭ* and the *ḍ* following are pronounced by turning and striking the tip of the tongue higher on the palate than in uttering the English letters of these forms; whilst the त (त) and द (द) are prolated with the point of the tongue on the roots of the front upper teeth.

ठ **ठ** *ṭh*, as *ṭ* with an aspiration, sensibly but closely expressed as one letter.

स **स** *s*, as *s* in *sin* by the Indians; but by the Arabs more like *th* in *this*.

ज **ज** *j*, as *j* in *judge*.

झ **झ** *jh*, as *j* with an aspiration sensibly uttered together.

- च *ch*, as *ch* in *church*.
 च् *chh*, as *ch* with an aspiration sensibly expressed together.
 च्ह *chh*, as the last described.
 ह *h*, as *h* forcibly expressed.
 ख *kh*, a peculiar guttural sound formed with a slight tremulous motion of the throat, like the Scottish *gh* or the German *ch*.
 द *d*, as *d* in *dew* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.
 ध *dh*, as *d* with an aspiration sensibly yet closely expressed as one letter.
 ढ *ḍ*, as *d* in *dull* nearly; but this letter, like the *ṭ* preceding, must be uttered by striking the tip of the tongue on the palate: see under ट ṭ.
 ढ्ह *ḍh*, as *ḍ* with an aspiration sensibly uttered together.
 ज्ञ *ṣ*, like *ṣ* in *zeal* by the Indians; but by the Arabs as *dh*.
 र *r*, as *r* fully sounded with the tongue vibrating on the palate; or, as in the French *amour*.
 रि *ri*, as *ri* in the English word *river*.
 र्ह *ri*, as the last prolonged in sound.
 र् *r*, as *r* pronounced with the point of the tongue reverted on the palate, like as in uttering ट or ढ.
 र्ह *rih*, as the last, aspirated.
 ज्ञ *z*, as *z* in *zeal*.
 ज्ञ *zh*, as *s* in the English word *pleasure*; or, as the French *j* in *jour*, &c.

س *s*, as *s* in *sin*.

ش *sh*, as *sh* in *shine*.

ص *s*, as *s* in *sin* by the Indians.

ض *z*, as *z* in *zeal* by the Indians.

ط *t*, as *t* in *tub* nearly by the Indians.

ظ *z*, as *z* in *zeal* by the Indians.

ع *ā*, this letter, with the Arabs, is a guttural consonant^a of peculiar utterance; by the Indians, however, it is often but very slightly if at all pronounced; and the mere vowel used with it is noted, in the Nāgarī character, when it exists at the beginning of a syllable; so, in that character, for ع, *ā* may be adopted; for عا, *āa*; for عي, *āi*; for عو, *āo*; for عي, *āi*; for عو, *āo*; for عو, *āo*; for عو, *āo*.*

غ *gh*, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*; or, as the sound *gha*, *gha*, *gha*, formed in gargling.

ف *f*, as *f* in *fin*.

ق *k*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

ك *k*, as *k* in *king*.

* In the Roman characters, following the practice of Meninski, the letter ع when initial in a syllable is here represented by a small form of itself written over its subsequent vowel; and when in the middle or at the end of a syllable, by the same mark placed after the vowel which goes before in pronunciation; so, عَقْل *ākl*, مَع *mā*.

क ख *kh*, as *k* with an aspiration sensibly expressed.

ख घ *kh*, as the last described.

ग ग *g*, as *g* in *give*.

घ घ *gh*, as *g* with an aspiration sensibly expressed.

ल ल *l*, as the English *l*.

म म *m*, as the English *m*.

न न *n*, as the English *n*.

ॠ or ॡ *ñ*, a slight nasal sound, rather stronger than that of the French in *bon*: but, by the Nāgarī character any nasal, when silent, may be represented.

ॢ or ॣ ङ *ñ* or *ng*, like the nasal last noted; or, as *ng* in *king*. This and the two next following letters are the nasals, according to the Indian orthography, before the consonants of their respective classes; but in writing the Hindustani, they are generally denoted by the characters last before described, and pronounced as such.

। or ॥ ञ *ñ* or *ny*, uttered nearly as the last preceding; or, more properly, by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and by forcing the sound through the nose with the mouth open: something like *gn* in the French *digne*.

० or १ ण *ṇ*, as *n* sounded with the point of the tongue reverted to the palate.

२ व *v* or *w*, as *v* or *w* in English; or rather a sound between them; in the Arabic characters, however, this letter subsequent to *fat'ha*, becomes *au*; to *zamm*, *ū*; and when *maj'hūl*, it is sounded *o* as before noticed. But in some

Persian words, و (*wāo*) though written is omitted in pronunciation, a slight sound of *zamm* (') only being imparted by it; as خواب (*khwāb*) *sleep*, خوش (*khush*) *pleasant*. When thus used, it is called واو معدوله (*wāw-i-mā'dūla*) *the passed by wāo*; and may in the Nāgarī characters, if the و is actually written, be distinguished by a point underneath, as well as in the Roman, so व ञ or ॡ.

ह *h*, as *h* in the English *horse*, *house*: when final, however, in Indian and Persian words, this letter is sometimes but very slightly if at all sounded, being then termed هائي مخفي (*hā-i-mukhtafī*) *concealed he*, in Arabic; in which case, it may be denoted by : (*visarga*) in the Nāgarī character, and may be omitted in the Roman.*

य *y*, as *y* in the English *yoke*, *your*; in the Arabic character, however, this letter becomes, together with the preceding vowel, if *fat'ha*, *ai*; if *kasr*, *i*; and, if it is *maj'hūl*, it is sounded *e*, as noticed above. When, moreover, in some Arabic words, a *ye* final is preceded by *fat'ha*, it is then called الف مقصورة (*alif-i-maḥṣūra*) *abbreviated or restricted alif*; and being pronounced as *alif*, it may be denoted in the Nāgarī and Roman characters thus ॡ *ā* or *a*, and sounded as these letters; so تَعَالَى (ta'ālā); but when joined in pronunciation to a following word, it has the power of *fat'ha* only, as, عَلِيٍّ أَصْبَحَ

* At the end of certain Arabic words this letter may be found written with two points above it, when it takes the sound of ت; so, in خلاصة الهند (*khulāṣatu-l-hind*.)

(*āla-ṣ-ṣabāḥ*). In certain Arabic active participles, as well as in some Persian words, too, the letter ي immediately following an *alif* takes the sound of *ʾ* or *kasr* only ; so, in كَائِل काइल (*kāil*) and in آزمایش आजमाइश (*āzmā'ish*).

अन <i>an</i> ,	} as the respective vowels with the sound of (न) superadded.
इन <i>in</i> ,	
उन <i>un</i> ,	

We may further remark that, in certain Arabic words, *ʾ* (*alif*) is sounded though not written ; and, in some instances, it is represented by another letter ; but in such cases, the actual sound had best be attended to in the Nāgarī and Roman characters : so, الله अल्लाह (*allāh*) *god*, صلاة सलāt (*salāt*) *prayer*.

CHAPTER III.

On the Noun.

1. THE Arabic term اسم (*ism*) *name, noun*, is applied by the Muhammadans not only to *nouns substantive, nouns adjective, and nouns of number*, but to the *pronouns* as well as to the *past and present participles* : for Europeans, however, the divisions and terms of grammar to which they are accustomed may prove most convenient, and will therefore be here generally adopted.

2. Nouns may be divided into primitive and derivative, substantive and adjective, as well as into masculine and feminine. Those which apparently proceed from no other word in the language, are *primitive*; but, on the contrary, such as spring from verbs or other nouns, may be termed *derivative*. A noun substantive is the name of a thing, whether real or imaginary: an adjective is a word attributive of some quality or distinction to the substantive with which it is used. Thus **گھوڑا** (*ghorā*) a horse, is a primitive noun substantive, and **اچھا** (*achchhā*) good, an adjective of the same description; but **بولی** (*bolī*) speech is derivative from **بول** *speak*, as **ہندی** (*hindī*) Indian, is from **ہند** *India*.

3. With respect to gender, some nouns may be discriminated by the well-known sex of the beings to which they are applied; as **جورو** (*jurū*) a wife, **خضم** (*khaṣam*) a husband: in others, the finals **ا** (*a*) **ان** (*ān*) frequently denote masculines; as, **ی** (*ī*) **ین** (*īn*) **ت** (*t*) **ش** (*sh*) **ن** (*n*) do feminines: but most pure Sanskrit and Arabic nouns ending in **ا** (*ā*) and some of the latter tongue terminating in **ا** (*a*) are feminine. As to the letters of the Persian alphabet, the names of **د ز ژ ط** **ح خ د ذ ر ز** **ب پ ت ث** **ف** are feminine, and those of the rest are masculine. Arabic verbal nouns of the form **تَفْعِيل** (*tafʿīl*) are perhaps all feminine, except **تَعْوِذ** (*taʿwīz*) *fleeing to God for protection*, which is masculine.

¶ Rules, however, on the subject of gender are extremely vague in the Hindustani, and practice in the language must be appealed to as the only sure guide: for, though **پانی** (*pānī*)

water, گھی (*ghī*) *clarified butter*, دही (*dahī*) *curdled milk*, جی (*jī*) *life*, موتی (*motī*) *a pearl*, are some of the most common words terminating in ی (*i*) which are masculine,* unless by nature; yet many ending in ت (*t*) ش (*sh*) or ن (*n*) are of that gender, and consequently exceptions to the foregoing remarks. آدمی (*ādmī*) and مانس (*mānus*) *a human being*, اسمعی (*asāmī*) *a client*, خدمتگار (*khidmatgār*) and نوکر (*naukar*) and چاکر (*chākar*) *a servant*, کافر (*kāfir*) *an infidel*, and the like, are naturally of both genders, because applicable to either sex; and some words, such as فکر (*fikr*) *care*, جان (*jān*) *life*, may be used indifferently as masculines or feminines.

4. Feminine nouns are obtained from masculines by changing the finals of the latter, if ا (*a*) یا (*yā*) ان (*ān*) یان (*yān*) or ی (*i*), to ی (*i*) ین (*in*) ن (*an*) or رن (*in*); as شہزادہ (*shah-zād*) *a princess*, from شہزادہ (*shah-zāda*) *a prince*; بیٹی (*beṭī*) *a daughter*, from بیٹا (*beṭā*) *a son*; پرانی (*parāyā*) from پرانی (*parāyī*) *foreign*; دسویں (*daswīn*) from دسوان (*daswān*) *tenth*; بائیں (*bā'īn*) from بائیں (*bāyān*) *left (not right)*; دھوبی (*dhobī*) *a washerwoman*, from دھوبی (*dhobī*) *a washerman*; دُلہن (*dulhan*) *a bride*, from دُلہا (*dūlhā*) *a bridegroom*: and if the last letter is any other vowel, or a consonant, the feminine is generally formed by the addi-

* In pure Sanskrit words, ی (for ई) *i* is a termination, not unusual, of masculine adjectives; so ग्यानी (*gyānī*) (for ज्ञानी) *wise*; and ی (*i*) is a very common final of derivative adjectives, whether applied to masculine or feminine nouns; as حرفی (*ḥarfī*) *literal*, from حرف.

tion of the abovementioned terminations, or of اِ (ā) ني (nī) اِني (ānī) (yan) or اين (āyan); so هَرْنِي (harnī) a doe, from هَرَن (haran) a deer; نَايْكََا (nāyakā) the female of a نَايْكَ (nūyak) leader; مَوْرَنِي (mornī) a peahen, from مَوْر (mor) a peacock; مِهْتَرَانِي (mihtarānī) from مِهْتَر (mihtar) a sweeper; بَنِيَّانِي (banyāyan) the wife of a بَنِيَا (baniyā) shopkeeper; گُرُوْانِي (gurū'āyan) the wife of a گُرُوْ (gurū) religious preceptor. With Persian words, however, نَر (nar) is generally used to distinguish the male, and مَادَه (māda) the female; as, شِيَرِ نَر (sher-i-nar) a tiger, شِيَرِ مَادَه (sher-i-māda) a tigress; نَرِ گاو (nar gā'o) a bull, مَادَه گاو (māda gā'o) a cow: and the feminines of Arabic nouns are sometimes had, according to the idiom of that language, by subjoining يَ (a) to the masculines; so مَلِكَة (malika) a queen, from مَلِك (malīk) a king.

5. In number, most nouns may be either singular or plural. The termination يَ (a) or اِ (ā) of masculines in the nominative singular becomes يِ (e) in the same case of the plural; except the words خُدا God, أَمْرَا a noble or nobles, كَيْتَا a poet, مُلَا a doctor, رَاچَا* a prince, لَلَا master, بابَا father, پَتَا father, مِيرْزَا a prince, سَوْدَا melancholy, گُدا a beggar, پِشْوَا a leader, كَرْتَا maker, جَوْدَهَا a warrior, مُصَفَا pure, دَاٹَا liberal, دَانَا wise, پِيدَا produced, سُبْلِيمَا sublime, آشْكَارَا evident, رُسْوَا disgraced, مُهْيَا prepared, پِيَا beloved, بِيَهْرَدَه absurd, which, with a very few more, chiefly proper names or adjectives, ending in اِ (ā), as well as masculine

* This word is sometimes inflected; as, رَاچِي (rāje kī), رَاچِي كَا (rāje kī), رَاچُون كَا (rājoi kī).

nouns of all other terminations, are the same in the nominatives of both numbers. Feminine nouns, whose singular termination is ي (ī), assume ان (ān) for the nominative plural; and to other feminines ين (en) is added for the same purpose. So, پالي *cups*, from پالہ; لڑکي *boys*, from لڑکا; لڑکيان *girls*, from لڑکي; کتابين *books*, from کتاب.*

¶ Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of ان (ān) †ا (hā) or جات (jāt) to the singular; as ساقياں *cupbearers*, from ساقی; سالها *years*, from سال; صوبجات *provinces*, from صوبہ. But Arabic nouns, also, frequently assume, in the plural, the various forms peculiar to the Arabic; of which the most common are like موجودات *beings*, from موجود; عناصير *elements*, from عنصر; سلاطين *emperors*, from سلطان; علماء *the learned*, from علم; خطوط *letters*, from خط; انبيا *prophets*, from نبي; and sometimes the Indian affix ون (on) is superadded to these plurals of the Arabs; as, احكامون instead of احكام from احكام *an order*.

6. Before postpositions, expressed or understood, masculine nouns, ending in ا (a) †ا (ā) or ان (ān), generally convert those

* If the singular ends in the slight nasal termed *nūn-i-ghunna*, this letter is usually dropped before the terminations of the plural; as, بنيي (baniye) *traders*, from بنيان (baniyān); بھوئين (bhau'en) *eyebrows*, from بھون (bhauñ).

† Words ending in ا called مَحْتَفِي change that letter to گ (gaf) before this plural termination; as, مانڈگان (māndaḡān) from مانڈ (mānda) *tired, left*.

finals to ي (e) ي (e) or ين (en) respectively, in the singular ; and, if ي immediately precedes a final ا, the former is usually dropped in the inflection : but the words described in the preceding paragraph as exempt from change in the nominative plural, remain also uninflected in the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are denoted by the affix ون (on),* except the vocative, in which it is usually و (o) : and before these terminations, masculine nouns that have converted ا (a) or ا (ā) to ي (e), as well as all feminines, drop the nominative sign ي (e) ان (ān) or ين (en), but other masculines remain entire. So بندے the slave's from بندہ, راجا کی سی from راجا of another, پانچویں سی from پانچویں the fifth, بائیں to the left, واسطی خدا کی واسطی for the sake of God, راجا کی گھر میں on account of the prince, گھروں پر among the slaves, دانوں کی آگي before the wise, برساتوں میں near princes, گھروں کی پیچھے behind the houses, لڑکیوں میں سی from لڑکیوں among the girls, کتابوں کی بابت on the subject of books.

¶ Words of two syllables, moreover, the first of which has any short vowel, and the second (zabar), drop the latter when any termination beginning with a vowel is affixed ; so, برس a year becomes برسوں, جگہ a place جگہوں : and on the contrary, nouns ending in ا (ā) unchangeable may assume ي (y) before

* In the Braj dialect, however, ن or ں is added for this purpose ; as, دیوں کی دیو, God of gods ; نینوں تینوں from the eyes ; and, in Hindustani, such a word as پاؤں (pāū) a foot becomes پاؤنوں (pāūn), &c.

the affixes of the plural ; as *آي مائو O mothers* from *دوايون سي*, *with medicines* from *دوا*.

7. To form the various cases, besides the nominative, in which nouns may be regarded, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained : thus,

For the genitive, or relative case, *کي* or *کي* or *of*.

For the dative } or final case { *کي* or *کو* &c. *to, for, &c.*
تین or *نین*

For the accusative } *کو* or *کي* &c.

For the { initial, } or *سین* or *سي* } *from, by, with, &c.*
 ablative, or { instrumental, } *سِي* or *سون* }
 { locative, } *په* or *پر* *on, at.*
مین *in, among.*

Of these postpositions *کا* alone varies so as to agree with the noun which denotes the issue, attribute, or appendage of the genitive;* and in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular *کا* (*kā*) is used, as *بندی کا گھوڑا* *the slave's horse* ; before a masculine singular acted upon by another postposition, or before a plural of the same gender in every case, *کي* (*ke*), as *بندی کی گھوڑی* *to the slave's horse*, *بندی کی گھوڑی* *the slave's horses*, or *بندی کی گھوڑن کو* *to the slave's horses* ; and

* To the classical scholar this particle may, perhaps, best be explained by representing it as the termination of an adjective, liable to inflection for the purpose of agreeing with the substantive to which it has reference. Something very similar occurs in the Sanskrit, from which this is apparently derived.

before a feminine noun in every case and number, *کي* (*kī*) is adopted, so *بندي کي گھوڙي* *the slave's mare*, or *گھوڙيان کي* *the slave's mares*.*

¶ The rest of the postpositions admit not of change, and are used as *کي* *راجا* or *تین کي* *راجا* *to the prince or the prince*; *شہزادي سي* *from the prince*; *دروازي پر* *at the door*; *گھر مين* *in the house*; *اُس عرصي مين* *in that space of time*. But besides the postpositions above mentioned, there are many words adapted to a similar purpose; and as they are Hindi, Arabic, or Persian nouns governed by a simple postposition understood, they require according to the gender of those nouns, *کي* (*ke*) or *کي* (*kī*) before them, though in some instances *کي* (*ke*) may be at times omitted; as *اوپر کي* *در* or *در کي* *اوپر* *at the door*, *اُس کي پاس* or *اُس پاس* *near him*, *گھوڙي کي آڳي* or *گھوڙي آڳي* *before the horse*: and two or more of the simple postpositions even do not unfrequently occur together: so, *گھوڙي پر سي* *from on the horse*, *مارا کي تين کي* *he beat him*, *گھر مين سي* *from within the house*.

8. The vocative may be the same as the nominative, or it may be denoted by any of the signs *اي* (*ai*) *هي* (*he*) *او* (*o*) *اڃي* (*ajī*) *ابي* (*abc*) *يا* (*yā*) or *اري* (*are*) before the noun in its inflected state, if singular and capable of inflection; but the usual termination of this case in the plural is *و* (*o*) as before noticed: it may likewise be expressed by *هوت* (*hot*) *ري* (*re*) or *بي* (*be*) sub-

* *لڳت* (*lag*), *تلڳت* (*talag*), *تلڪ* (*talak*, or *dakh*), *تڪ* (*tak*, or *dakh*), *تڪ* (*tak*), *توڙي* (*tori*), *to*, *up to*, are also much used as simple postpositive words; so *تڪ* *گھر* *up to the house*.

joined to the noun ; but اری (*are*) becomes اری (*ari*), and ری (*re*) becomes ری (*ri*) if used with a feminine : these two signs, moreover, whether masculine or feminine, are generally used in a disrespectful or contemptuous sense, and بی (*be*) as well as ابی (*abe*) are perhaps always so applied. Thus, بیٹا or بیٹی *O son !* سہی *O friend !* اری آدمی *holla fellow !* اری رتبی *O woman !* یارو or یارو *O friends !**

9. As a great many foreign words are adopted into the Hindustani, so the construction and prepositions peculiar to other languages are sometimes introduced. Thus, to shew the connexion between two substantives, or a substantive and its following adjective, the Persian *izāfat* may be used ; and it is denoted, if actually written, after a consonant by ز (*zer* or *kasr*), as in pronunciation it takes the sound of that vowel ; subsequent, however, to words ending in ہ (*he*) silent, called *hā-i-mukhtafī*, or in ی (*ye*), it is generally signified by ' (*hamza*) ; but when ا (*alif*) or و (*wāo*) precedes, ی (*ye*) must be employed : so, مشیرِ خاصِ شاه *privy counsellor of the king*, بندہٴ خدا *servant of God*, ہوايِ خوب *good air*. When, moreover, two Arabic substantives come together, or a substantive is followed by its adjective in the Arabic construction, the latter of the two words takes the article ال and they are united in pronunciation, the sign *wasl*, before explained, being either written or understood ;

* In poetry, after the manner of the Persians, the vocative is often formed by affixing آ (*ā*) ; as, دلآ *O heart !* ساقیآ *O cupbearer !*

as, طَالِبُ الْعِلْمِ *a seeker of knowledge, a student*, لِلَّهِ الرَّحْمَنِ *to the merciful God*.

¶ Both Arabic and Persian prepositions are, at times, used either with or without the Hindi postposition *کي* (*ke*), and inflect the subsequent noun, if it is capable of inflection; as, بَعْدَ چَند *after some days*, فِي الْفَوْرِ *in the instant*, بِاللَّهِ *by God*, بَرَعَكْسِ *on the contrary*: and *izāfat* may precede the noun though *کي* follow, or it may be omitted, or even both the genitive signs may be dropped; as, بَغَيْرِ مُرَتَبِي *without a patron*, بِدُونِ خُدا *or besides God*, بَغَيْرِ از کِهَانِي *without eating*.

10. In declension, such of the people of India as follow the system of the Arabs, allow the noun, with respect to cases, if the *حَالَتِ نَدَا* or vocative be excepted, but two variations from the nominative, calling the latter *فَاعِل* (*actor*), the genitive *إِضَافَت* (*relation*), and the dative, accusative, and ablative *مَفْعُول* (*acted or acted upon*); yet to conform to the practice of Europeans, the declension of substantives may be exhibited as with *دانه* *a grain*, a masculine ending in *ا* (*a*); thus,

Singular.		Plural.	
N.	دانه <i>a grain</i> .	N.	داني <i>grains</i> .
G.	داني کا کي <i>of a grain</i> .	G.	دانوں کا کي <i>of grains</i> .
D.	داني کو <i>to a grain</i> .	D.	دانوں کو <i>to grains</i> .
Ac.	داني کو <i>a grain</i> .	Ac.	دانوں کو <i>grains</i> .
V.	اے داني <i>O grain!</i>	V.	اے دانو <i>O grains!</i>
Ab.	داني سے <i>from a grain</i> .	Ab.	دانوں سے <i>from grains</i> .

Or as بیٹا *a son*, ending in *ا* (*ā*) subject to inflection, and of the masculine gender; thus,

Singular.		Plural.	
N.	بیٹا <i>a son.</i>	N.	بیٹے <i>sons.</i>
G.	بیٹے کا کی <i>of a son.</i>	G.	بیٹوں کا کی <i>of sons.</i>
D.	بیٹے کو <i>to a son.</i>	D.	بیٹوں کو <i>to sons.</i>
Ac.	بیٹے کو <i>a son.</i>	Ac.	بیٹوں کو <i>sons.</i>
V.	آی بیٹے <i>O son!</i>	V.	آی بیٹو <i>O sons!</i>
Ab.	بیٹے سے <i>from a son.</i>	Ab.	بیٹوں سے <i>from sons.</i>

In like manner, nouns ending in ان (*ān*), that is, *alif-i-mamdūda* and *nūn-i-ghunna*, change that termination to ین (*en*) in the inflection of the singular and in the nominative plural, as, دسویں from دسوان *tenth*; or, sometimes to ی (*e*), as بنی سے from بنیان *a trader*: and they may convert it to ون (*on*) and و (*o*), if used in the oblique cases and vocative of the plural. Or, as with دانا *a sage*, terminating in ا (*ā*) unchangeable and of the masculine gender; thus,

N.	دانا <i>a sage.</i>	N.	دانا <i>sages.</i>
G.	دانا کا کی <i>of a sage.</i>	G.	داناؤں کا کی <i>of sages.</i>
D.	دانا کو <i>to a sage.</i>	D.	داناؤں کو <i>to sages.</i>
Ac.	دانا کو <i>a sage.</i>	Ac.	داناؤں کو <i>sages.</i>
V.	آی دانا <i>O sage!</i>	V.	آی داناؤ <i>O sages!</i>
Ab.	دانا سے <i>from a sage.</i>	Ab.	داناؤں سے <i>from sages.</i>

And in like manner are declined all masculine nouns ending in a consonant, or in any vowel when not liable to inflection; as گھر *a house*, which remains the same in the singular throughout, as well as in the nominative plural, and assumes ون (*on*), or for the vocative و (*o*) in the other cases of the latter number; آدمی کا *of a man*, &c.

Or, as بیٹی *a daughter*, a feminine noun terminating in ی (*i*); thus,

Singular.	Plural.
N. بیٹی <i>a daughter.</i>	N. بیٹیاں <i>daughters.</i>
G. بیٹی کا کی بیٹی <i>of a daughter.</i>	G. بیٹیوں کا کی بیٹی <i>of daughters.</i>
D. بیٹی کو <i>to a daughter.</i>	D. بیٹیوں کو <i>to daughters.</i>
Ac. بیٹی کو <i>a daughter.</i>	Ac. بیٹیوں کو <i>daughters.</i>
V. آی بیٹی <i>O daughter!</i>	V. آی بیٹیو <i>O daughters!</i>
Ab. بیٹی سے <i>from a daughter.</i>	Ab. بیٹیوں سے <i>from daughters.</i>

Or, as بات *a word*, a feminine noun not terminating in ی (i); thus,

N. بات <i>a word.</i>	N. باتیں <i>words.</i>
G. بات کا کی بات <i>of a word.</i>	G. باتوں کا کی بات <i>of words.</i>
D. بات کو <i>to a word.</i>	D. باتوں کو <i>to words.</i>
Ac. بات کو <i>a word.</i>	Ac. باتوں کو <i>words.</i>
V. آی بات <i>O word!</i>	V. آی باتو <i>O words!</i>
Ab. بات سے <i>from a word.</i>	Ab. باتوں سے <i>from words.</i>

Or, as جگہ *a place*, a dissyllabic feminine noun, which in the plural drops the short vowel of the second syllable; thus,

N. جگہ <i>a place.</i>	N. جگہیں <i>places.</i>
G. جگہ کا کی جگہ <i>of a place.</i>	G. جگہوں کا کی جگہ <i>of places.</i>
D. جگہ کو <i>to a place.</i>	D. جگہوں کو <i>to places.</i>
Ac. جگہ کو <i>a place.</i>	Ac. جگہوں کو <i>places.</i>
V. آی جگہ <i>O place!</i>	V. آی جگہو <i>O places!</i>
Ab. جگہ سے <i>from a place.</i>	Ab. جگہوں سے <i>from places.</i>

And masculine dissyllabics of a similar form will, in like manner, drop the short vowel of the second syllable, as explained at paragraph 6.

¶ Agreeable to one or other of the above forms, between which there is in fact but very little difference, all nouns will be found to be declined: it may here be noticed, however, that in the Dakhnī dialect, the termination ان (*ān*) is frequently used for ون (*on*) in the inflection of the plural; and is also affixed to denote the nominative, whether masculine or feminine, of the same number; so, آدمیان کو from آدمی *man*, چوران the nominative plural of چور *a thief*, چیزان for چیزیں *things*.

11. The cardinal and aggregate numbers often take the plural affixes ون (*on*) or و (*o*), whether followed by a postposition or without any—whether accompanied by a noun in the nominative or in some other case; but this seems generally done to denote emphasis or plurality: as, سیکڑوں ہزاروں لاکھوں شہر قصبے بسی اور, *hundreds, thousands, hundreds of thousands of towns and villages have been and are continuing being inhabited*; دونوں *the two, both*. In like manner, and for the same reason, the nouns of time برس *a year*, مہینا *a month*, دن *a day*, پہر *a watch*, frequently assume the adjunct ون (*on*); as, برسوں گزری *years (many) have elapsed*; مہینوں سی *for (many) months or months ago*.

12. Adjectives admit of the same changes in their finals, for gender, number, and case, as substantives; but if immediately followed by the nouns they qualify, which is the ordinary construction, they rarely assume in the plural the terminations ان (*ān*) ون (*on*), which they would take if used alone or after substantives; thus, گورا لڑکا *a fair boy*, may be declined, as

Singular.		Plural.	
N.	گورا لڑکا	N.	گورے لڑکے
G.	گورے لڑکے کا کی کی	G.	گورے لڑکوں کا کی کی
D.	گورے لڑکے کو	D.	گورے لڑکوں کو
Ac.	گورے لڑکے کو	Ac.	گورے لڑکوں کو
V.	آپ گورے لڑکے	V.	آپ گورے لڑکے
Ab.	گورے لڑکے سی	Ab.	گورے لڑکوں سی

Or گورے لڑکے *a fair girl*, as, 7, 6, 77

N.	گورے لڑکے	N.	گورے لڑکیاں
G.	گورے لڑکے کا کی کی	G.	گورے لڑکیوں کا کی کی
D.	گورے لڑکے کو	D.	گورے لڑکیوں کو
Ac.	گورے لڑکے کو	Ac.	گورے لڑکیوں کو
V.	آپ گورے لڑکے	V.	آپ گورے لڑکیوں
Ab.	گورے لڑکے سی	Ab.	گورے لڑکیوں سی

¶ And, we may add, گورا or گورے *fair*, گورون سی or گوریون سی *from the fair*, لڑکے گورے *a fair girl*, لڑکیاں گوریان or لڑکیاں گوریان *fair girls*, راتیں بڑبان *tedious nights*, کوششیں بہتیری *many endeavours*, جو آنکھیں اچھیں * *if the eyes had been good*, لڑکیوں گوریون سی *from fair girls*, لڑکا گورا *a fair boy*, لڑکے گورون کو *to fair boys*. These examples are intended to show that the adjective may be used alone, or after its substantive as well as before it; and that when a feminine noun and its adjective come

* Rarely, as in this instance, the (ن) *nan-i-ghuana* only is used with the singular termination ی of feminine adjectives to form the nominative plural.

together in the plural, both may take the plural sign, or it may be dispensed with in the adjective, whether the substantive follows or precedes; but that, with respect to masculines in the plural, the first is generally, or perhaps universally, constructed as a nominative, and the last only takes the affix ون (*oi*) or و (*o*) requisite for the other cases.

13. The ordinals of numbers, being in fact adjectives, are invariably declined and used as such; so, چوتھی بار *the fourth time*, تیسری دروازی پر *at the third door*, پانچواں بیٹا *the fifth son*, چھٹوین بیٹی سی *from the sixth son*, باروین بیٹی *the twelfth daughter*. These ordinals, it will be seen, are after the fourth regularly obtained by adding وان (*wān*) وین (*wēn*) or وین (*wīn*) to the cardinals, the ن and و of which affixes may in some cases be either together or separately dropped; but چھ *six* makes چھٹوان or چھٹیا *sixth*, as اگار *eleven* often becomes گیارھوان *eleventh*; and the termination ا (*a*), where it occurs in cardinals, is sometimes changed to وان, &c. for the ordinals; as, باروان or بارھان or بارھوان from بارہ *twelve*.

14. To denote the comparative and superlative degrees, no peculiar form of adjectives exists in the Hindustani; but such meanings are conveyed by the postpositions می *from, than*, مین *among*, می *from among*, کا or کی *of*, used with the object to which comparison is made; or by prefixing such words as بہت *much*, بہت *great*, زیادہ *more*, اور *more*, نہایت or نہت *extremely*, حد (از حد) *beyond bounds, excessively*, بسا *most, very*: a mere repetition of the positive, however, is frequently adopted for this purpose; so, اچھا اچھا *better or very good*; اچھی سی اچھا *good*

15. The adjunct of similitude *ما like*, must, for the same reason as most adjectives ending in *ا (ā)*, change its final to agree with the governing noun, if that is any other than a singular masculine in the nominative case. Following substantives or pronouns, it generally inflects them, if they are liable to inflection; and the postposition *کا* may be used before it, especially when similar parts or attributes of different persons or things are compared: but adjectives immediately preceding are, like it, made to agree with the substantive to which they have reference: so, *جس کا مُکھ چنڊرَما سا بال گھٹا سی آنکھن مِرگ کی سی* *whose face (is) like the moon; hair, like the clouds; eyes, like the deer's; راتین پہاڑ سی* *mountain-like nights, or, tedious nights of sorrow; اچھی لڑکی سی اچھی لڑکی* *a good girl like me; لڑکی سی لڑکی* *a boy-like girl; کالی سی گھوڑی پر* *a little wine; کالا سا گھوڑا* *a blackish horse; کالی سی گھوڑیاں* *a blackish mares; گھوڑن سی* *from blackish horses; اِسا* *for* *اِسا* *like this; اِسا* *for* *اِسا* *like that; کس* *for* *کس* *like this; کس* *for* *کس* *like that.*

¶ When used with adjectives, this adjunct seems in some instances almost superfluous, though to certain words of that description it usually imports a degree of intensity; as, *اُن دونوں مین بہت سی پریت ہوئی* *much love*, or, *very much love existed between those two*; *یہ تو تھوڑی سی بات ہے* *this is indeed a very little matter*: and when joined to pronouns in their uninflected state, it has a discriminative meaning; so, *کونسا* *which?* *what?* *what sort of?* *جوَنسا* *whichever*, *توَنسا* *that*, *کوئی سا* *some one*, *certain, somebody*.

CHAPTER IV.

On the Pronoun.

16. In the Hindustani, as well as in most other languages, pronouns admit of changes for case differently from nouns; the declensions, therefore, of those in which such difference occurs, will be here separately exhibited.

First Person.

Singular	Plural.
N. <i>میں</i> <i>I.</i>	N. <i>ہم</i> <i>we.</i>
G. <i>میرا میری میری</i> <i>mine, of me.</i>	G. <i>ہمارا ہماری ہماری</i> <i>our, of us.</i>
D. <i>مجھے کو</i> <i>to me.</i>	D. <i>ہم کو</i> <i>to us.</i>
Ac. <i>مجھے</i> <i>me.</i>	Ac. <i>ہم</i> <i>us.</i>
Ab. <i>مجھ سے</i> <i>from me.</i>	Ab. <i>ہم سے</i> <i>from us.</i>

Second Person.

Singular.	Plural.
N. تُو or تَيْن thou.	N. تُمْ ye.
G. تيرا تيري تيري thine, of thee.	G. تُمھارا تُمھاري تُمھاري your, of you.
D. تَچھ کو or تَچھی to thee.	D. تُم کو or تُمھین to you.
Ac. تَچھ کو or تَچھی thee.	Ac. تُم کو or تُمھین you.
V. اے تُو O thou!	V. اے تُم O you!
Ab. تَچھ سے from thee.	Ab. تُم سے from you.

Third Person.

N. وہ he, she, it.	N. وہی they.
G. اُس کا کی کی * of him, &c.	G. اُن کا کی کی † of them.
D. اُس کو or اُسی to him, &c.	D. اُن کو or اُنھیں to them.
Ac. اُس کو or اُسی him, &c.	Ac. اُن کو or اُنھیں them.
Ab. اُس سے from him.	Ab. اُن سے from them.

And the same word is declined in like manner when used demonstratively; as, *وہ* that: in opposition to which is adopted *یہ* this (person or thing), declined as follows:

N. یہ this.	N. یہی these.
G. اِس کا کی کی of this.	G. اِن کا کی کی of these.
D. اِس کو or اِسی to this.	D. اِن کو or اِنھیں to these.
Ac. اِس کو or اِسی this.	Ac. اِن کو or اِنھیں these.
Ab. اِس سے from this.	Ab. اِن سے from these.

* Or, *وہکا* &c.

† Or, *وُنکا* or *وُنھوں* &c.

{ though these forms of declension rather belong to
another dialect, and are not very common.

The common or reflective Pronoun.

Singular and Plural.

N.	آپ <i>self, myself, thyself, &c.</i>
G.	اپنا اپنی آپ کا کی <i>of myself, &c. my own, &c.</i>
D.	آپ کو or اپنی کو <i>to myself, &c.</i>
Ac.	آپ کو or اپنی کو <i>myself, &c.</i>
Ab.	آپ سے or اپنی سے <i>from myself, &c.</i>

This pronoun is applicable to all the three persons ; but it must have reference, where used, to the same object as the nominative case, expressed or understood, before the verb in the same member of the sentence ; consequently, by it are for the most part expressed the English *myself, thyself, himself, herself, itself, ourselves, &c.* ; as well as *my own, thy own, his own, her own, our own, &c.*, which the genitive case denotes : آپس moreover, is frequently adopted in the plural sense before postpositions ; so, آپس میں *among themselves, &c.*

The Interrogative.

Singular.		Plural.	
N	کون <i>who? which? what?</i>	N.	کون <i>who? which? what?</i>
G.	کس کا کی <i>of whom? &c.</i>	G.	کس کا کی <i>whose? &c.</i>
D.	کس کو or کسی <i>to whom? &c.</i>	D.	کس کو or کتھن <i>to whom?</i>
Ac.	کس کو or کسی <i>whom? &c.</i>	Ac.	کس کو or کتھن <i>whom? &c.</i>
Ab.	کس سے <i>from whom? &c.</i>	Ab.	کس سے <i>from whom?</i>

The above may be used absolutely with respect to persons, and adjectively with respect to either persons or things ; as

کون *who*? کس چیز کو *to which, or what, thing?* but in an absolute sense, not applied to persons, کیا is generally adopted; and with the names of inanimate objects in the uninflected state only it may be joined as an adjective; thus, کیا چیز *what thing?*

This pronoun may be thus declined:

Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G	کاہی کا کی کی <i>of what?</i>
D.	کو کاہی <i>to or for what?</i>
Ab.	سی کاہی <i>from what?</i>

The Relative and Correlative.

Singular.	Plural.
N. جوں or جو <i>who, which, what.</i>	N. جوں or جو <i>who, which, what.</i>
G. جس کا کی کی <i>of whom, &c.</i>	G. جن کا کی کی <i>of whom, &c.</i>
D. جس کو کو <i>to whom, &c.</i>	D. جن کو کو <i>to whom, &c.</i>
Ac. جس کو کو <i>whom, &c.</i>	Ac. جن کو کو <i>whom.</i>
Ab. جس سی <i>from whom, &c.</i>	Ab. جن سی <i>from whom, &c.</i>

In correspondence to which is generally used the correlative, تون or سو *that, he, she, it, they, &c.* declined thus:

N. تون or سو <i>that, he, &c.</i>	N. تون or سو <i>those or they.</i>
G. تِس کا کی کی <i>of that, &c.</i>	G. تِن کا کی کی <i>of those, &c.</i>
D. تِس کو کو <i>to that, &c.</i>	D. تِن کو کو <i>to those, &c.</i>
Ac. تِس کو کو <i>that, him, &c.</i>	Ac. تِن کو کو <i>those, &c.</i>
Ab. تِس سی <i>from that, &c.</i>	Ab. تِن سی <i>from those, &c.</i>

		<i>Indefinites.</i>	
Singular.		Plural.	
N.	کوئی - - -	N.	کچھ - - -
G.	کسی کا کی کی <i>of</i>	G.	کس کا کی کی <i>of</i>
D.	کسی کو <i>to</i>	D.	کس کو <i>to</i>
Ac.	کسی کو - - -	Ac.	کس کو - - -
Ab.	کسی سے <i>from</i>	Ab.	کس سے <i>from</i>

¶ These two appear almost indiscriminate in use, though the first is more frequently applied to persons, and the latter to things; by practice alone in the language, however, the difference of application can be ascertained. In the plural sense, they may become کئیہیں کئیوں before postpositions, or, dropping the aspirate and nasal, کئی کئو.

17. The pronouns, for the most part, as exhibited above, have a singular termination ی (*e*) and a plural one ین (*ni*) which like the postposition کو may convey the meaning of either a dative or an accusative case. To ہم تُو اُن اِن کِن جِن تِن the plural sign ون (*ni*) may still be subjoined; but this seems universally done by way of emphasis, provided that no noun having the like termination immediately follows; and the finals of ہم تُو اُن اِن کِن جِن تِن may be aspirated, when used with, or without, the affix ون (*ni*):* so, ہم کو or ہمُون کو *to us*; تُو سی or تُوُون سی *from you*; اُنھ لوگوں مین or اُنھُون مین *among those*

* The word سب *all*, becomes in like manner سبھُون for the objective cases of the plural.

people; but, *انھون لوگون مین*, would scarcely be admissible, the substantive necessarily taking the plural sign, which is then not required with the preceding demonstrative.

¶ The genitive terminations *نا* (*nā*) *را* (*rā*) must, like the postposition *کا* be made to agree with the subsequent nouns, or those to which they relate; as, *میری گھر کی پاس* *near my house*, *اپنی تیری ما* *thy mother*, *پر اپنی دروازی* *at his own door*, *اپنی آنکھوں سی* *with his own eyes*; when, however, any word intervenes between the pronoun and postposition, *مجھ* and *تجھ* as well as *ہم* and *تم* are then used with *کا* instead of the genitive forms; as, *مجھ کا* *of poor me*. *کون* and *کوئی* and *کچھ* may, also, remain uninflected when separated from any postposition; so, *کوئی دن کو مین چلا* *what gentleman's man is it?* *جاؤنگا* *I shall depart on some day*; *کچھ چیز مین* *in some thing*. As in the nouns, so in the pronouns the mere inflections are adopted with simple postpositions; and other words used postpositively require an inflected masculine, or a feminine genitive: so, *پر مجھ* *on me*, *اُس مین* *in that*, *پاس* *near me*, *میری طرح* *in thy manner*, *اپنی خاطر* *for one's own sake*. By the poets moreover, occasionally *مجھ* and *تجھ* are adopted in a possessive sense, instead of the regular genitives; as, *دل مجھ* *my heart*, *تجھ عشق* *thy love*, *پاس مجھ* *at the side of me*, *near me*: but these are licenses seldom, if ever, taken in common discourse.

18. Some of the pronouns admit of composition, and each portion of the compound is liable to inflection; thus, *جو کوئی*

whoever, جو کچھ whatever, کا جس کی of whomever, جس جس کا of
 whichever, جس جس whatever, کس کس which? (expressive of many,
 various), کچھ کچھ somewhat, کچھ نہ کچھ something or other.

CHAPTER V.

On the Verb.

19. A verb is a word which of itself may constitute a sentence, and without which, expressed or understood, no sentence can be complete. In the Hindustani, the Arabic term **فعل** (action) is commonly used to designate this part of speech, which admits of various subdivisions.

The Imperative for the second person singular, or The Root.

20. The imperative for the second person singular is in this language the most simple form of the verb, or that radical portion to which some addition is requisite for the construction of the infinitive, the participles, and the tenses; it is also a common verbal noun; thus **مار** signifies *beat* or *a beating*; **بول** *speak* or *speech*; **چاہ** *desire*, either as a verb or noun.

The Infinitive.

21. The infinitive is obtained by adding **نا** (*nā*) **نی** (*ne*) **نی** (*nī*) **نین** (*nīn*) or **نیان** (*niyān*) to the root.* The termination **نی** (*ne*)

* Sometimes the Sanskrit verbal noun formed by the addition of **ن** (*an*) to the

is used with certain verbs or with postpositions ; نین (nīn) نی (nī) or نیان (niyān) when a feminine noun, singular or plural, is the object of the verb ; and نا in all other cases. So مارنا to beat, or a beating, مارنی on beating or about to beat, لگا مارنی he was applied to beating, or he began to beat, ایک زبان بولنی to speak a language, راہ بتانین to point out the way. This form of the verb is, moreover, in constant use as a noun of action or a gerund ; thus, پینی کو for drinking, کھانی کی لئی for the sake of eating.

The Past Participle.

22. The past, being in the order of events antecedent to the present, will be here, according to the arrangement of oriental grammarians, first noticed ; and the past participle is formed by subjoining to the root ا (ā) ی (e) ی (ī) رین (īn) or ریان (iyān) according to the gender and number of the governing noun : as, for a masculine noun, in the singular بولا and in the plural بولی ; for a feminine noun, in the singular بولی and in the plural بولین or بولیان spoken, from بول.

¶ If the root, however, ends in ا (ā) or و (o) the letter ی is inserted before a subsequent ا (ā) ; but it may either be adopted, to facilitate pronunciation, or omitted, when followed by an affix beginning with any other حرفِ عِلّت or long vowel : thus, from لا bring come لایا (lāyā), لائی (lāye) or لائی (lā'e), لائی (lāyī) or لائی (lā'ī), &c. brought ; from بویا sow, بویا (boyā) بویا

root, is used as an infinitive ; and is, apparently, the prototype of these forms ; so, کر a doing, to do, to make.

(*boye*) or بُوِي (bo'e), بُوِي (boyī) or بُوِي (bo'ī), &c. *sown*. And when in certain verbs ي (ī) would be regularly followed by an affix consisting of, or beginning with ي (ī) to form the feminine of this participle, one of these long vowels is usually dropped; so, دِي or دِينَ or دِيَان from دِيَا *given*. Verbal roots of more than one syllable, having any short vowel in the penultimate and *fat'ha* (ˊ) followed immediately by a consonant in the final syllable, drop the latter vowel before all affixes beginning with a vowel, as in this form of the verb and in the future tense: so, نَكَل from نَكَلَ *issue*; سَمَجَه from سَمَجَه *understand*. The very few exceptions to these rules are گِيَا * *gone*, from جا; دِيَا * *done, made*, from کَر; هُوَا *been, become*, from هُو; مَرُوَا * *dead*, from مَر; دِيَا *given*, from دِي; and لِيَا *taken*, from لِي. To this form of the verb, moreover, when used as a mere participle or substantively, هُوَا *become* is frequently affixed; as مارَا هُوَا *become beaten or the beaten or the slain*; دِيَا هُوَا *given, the gift*.

The Present Participle.

23. The present participle is obtained by the addition of ت (tā) تِي (te) تِي (tī) تِي (tīn) or تِيَان (tiyān) to the root: thus with a masculine noun, in the singular مَارَتَا, and in the plural مَارَتِي; with a feminine noun, in the singular مَارَتِي, and in the plural مَارَتِينَ or مَارَتِيَان *striking* from مار. To this participle, when not

* The regular forms are, however, sometimes adopted; but most especially جَايا and مَرَا when in composition with کَرْنَا as will be explained at paragraph 30; and کَرَا in other situations, though but very rarely.

constructed with an auxiliary verb, *هُوا* *become* may be subjoined in like manner as to the past ; so, *هُوا بولتا* *speaking* ; *هُوا ہنستا* *laughing* ; *هُوا سوتا* *the sleeping or fallen asleep*. •

The Past Conjunctive Participle.

24. A very useful participle in this language, is either the same in form as the root of the verb, or is had by affixing *کي* (*ke*)* *کي* (*kar*) *کري* (*karke*) or *کرکر* (*karkar*) to the root ; so, *دیکھ* or *دیکھی* or *دیکھی* or *دیکھکر* or *دیکھکري* or *دیکھکرکر* *having seen*, from *دیکھنا* *to see* : and from *آنا* *to come* *آن* or *آئی* &c. as well as the regular forms *آ* or *آئی* &c. *having come*.

¶ As this participle is used to express the performance of something previous to another action which a subsequent verb declares, and serves to conjoin different members of a sentence, it is commonly termed *ماضي معطوف علیہ* *past conjunctive* : from its use, moreover, it is also named *the pluperfect participle* and *the participle of suspension*.

The Past Tenses.

25. The past indefinite tense is the same in form as the sim-

* With the termination *ی* (*e*), however, roots generally become the same in form as the inflected past participle masculine singular ; so, from *دہو*, *دہی*, *دہی*, *دہی*, *دہی*. In *Bhākhā* or *khari boli*, this participle is sometimes made by the addition of *ی* (*i*) to the root ; so, *ٹانی* *having fixed* : if, moreover, the root ends in *ا* (*ā*) the letter *ی* or *ی* (*y*) may be inserted before the affixes *کي*, *کر*, &c. ; so, *بولا* *بولی* (*bulā'ikai*) *having called*, *جای* *جائی* *having gone*, *پای* *پائی* *having got*.

ple past participle before explained ; so مَينَ بولا *I (a male) spoke*,
 *اُنَ ني مارا *he or she struck*, *اُسَ ني مارا *we (females) spoke*, *اُنَ ني مارا

* The construction adopted here, though the explanation of it more properly belongs to the Syntax, will appear too singular to the learner not to require immediate notice. Before transitive verbs, in any past tense of the active voice, the particle *ني* immediately follows, or is affixed to, the nominative, or noun denoting the agent, which, if not the first or second personal pronoun, is inflected before it, if capable of inflection ; but the verb is made to agree with its object, provided that this be, as is most customary, in the nominative case ; when, however, the object is placed in an oblique case, or is not a word but a member of a sentence, the verb is then invariably used in the third person masculine singular. Thus, *جب مَينَ ني بَہ بات سُنِي* *when he struck two blows* ; *اُسَ ني دو تماچي ماري* *I heard this speech* ; *اُسَ ني اپني بيٺي ماري* *or اُسَ ني اپني بيٺي ماري* *he struck his own daughter* ; *رَنڊيون ني مردون کو مارا* *or رَنڊيون ني مرد ماري* *the women beat the men* ; *راجا ني پوڄها ڪه تُو ني وڏ پيل ڪيا ڪيا* *the prince asked, "What hast thou done with that fruit?"* *مَينَ ني دو مرد ماري هَينَ* *I have beaten two men* ; *تم ني مارا تها* *ye had struck*, and so forth, as in the examples given above. It seems, however, highly probable that this *ني* *ने* like the same affix which denotes the instrumental case in the cognate dialects of the Mahārāṭtas, Sikhs, Braj, &c. deduced apparently from the *या* or *ना* which is the sign of the like case in Sanskrit, is in fact a termination of case, and should generally be translated by the English word "by," as pointing out the agent *by* whom anything has been done. The singularity in the use of *ني* here noticed, considered to be a mere expletive without meaning, will then no longer exist ; since the construction only is idiomatically inverted, the verb being used in a passive form, like as is common

they (males or females) struck: and by the addition of the auxiliary verbs, called رَوَابِطُ زَمَانِي (rawābiṭ-i-zamānī) *temporal bonds or restrictions*, various definitions of the past may be expressed; thus, a pluperfect or past past is had by subjoining the auxiliary past to the past participle; as, مَينَ بَولَا تَهَا *I had spoken*, *مَينَ نِي *I had struck*: a past definite or past present, by adding the auxiliary present to the past participle; as, تُو بَولَا هَي *thou hast spoken*, *تُو نِي مَارَا هَي *thou hast struck*: a past future, by the application of the auxiliary future to the past participle; as, وَ بَولَا هَوِي *he may, shall, or will have spoken*, or *he might, should, or would speak*, هَوَا *he or she may, shall, or will have struck*, or *might, should, or would strike*: and a past conditional or optative, by the addition of the present indefinite of the verb *be, become*, to the past participle, with a conditional or optative adverb, expressed or understood, in the same sentence; as, اِگر مَينَ بَولَا هَوَا *if I had spoken*, *کَاش اُسَ نِي مَارَا هَوَا *would to God he had struck*.

¶ When, however, two or more words come together, each of which might take the nasal termination ن (ñ) or ان (ān)

in the Sanskrit, as well as in the Mahārāṭṭa, Panjābī, Braj, and other Indian dialects, with the same casual sign and under similar circumstances: and nothing contrary to the general rules of grammar will be found in sentences where نِي occurs, if this notion of it be adopted; as the verb uniformly agrees with the nominative if any is expressed, or otherwise it is used impersonally in the form of the third person masculine singular.

* See note in the preceding page.

denoting the plural of a feminine, that sign is usually dropped in all the words but the last; as, *وي ماري گئي هوينگين* *they (females) may have been struck.*

The Present Tenses.

26. The present indefinite tense is the same in form as the present participle; so, *مين مارتا I strike*, *وہ بولتي she speaks*, *هم گاتي we sing*, *تم آتين ye (females) come*, *وي جاتين they (females) go*: the imperfect or present past tense is obtained by adding the auxiliary past to the present participle; as *مين مارتا تھا I was striking*: the present definite or present present, by the addition of the auxiliary present to the present participle; as *تو بولتا هي thou art speaking*: and the present future, by subjoining the auxiliary future to the present participle; as *وہ گاتي هوگي or وہ گاتي هووي she may, shall, or will be singing.*

¶ By the present indefinite tense, moreover, with a conditional conjunction or adverb of wishing expressed or understood, the conditional or optative sense may be expressed; as, *اگر مين زبان بول سکتا تو خوشي سي بولتا if I could speak the language then I would with pleasure speak*: *کسو سي عشق نہ کرتا تو تو بہلا کرتا (if) thou hadst not made love to any one then (thou) wouldst have done well.* And when several plural feminines, which would regularly end in *ين (in)* or *يان (iyān)* meet together, the numerical sign *ن (n)* or *ان (ān)* may be omitted in all such words but the last; as, *وي گاتي هوينگين they (females) may be singing.* •

Future Tenses.

27. The Future indefinite or aorist* is had by affixing to the root, for the first, second, and third persons singular, ون (ūn) ي (e) ي (e), and for the plural, in the same order of the persons ين (en) و (o) ين (en); so, from چاه *love*, come تُو چاهُون *I, thou, he, we, ye, they, may, shall, or will love*: and, in an indicative or more absolute sense, the Future indefinite is obtained by adding گي (gā) گي (gī) گين (gīn) or گيان (giyān), agreeable to the gender and number of the governing noun, with the above-mentioned

* This form of the verb has, also, the use of what is called the subjunctive mood in European languages, being adopted after such words, whether expressed or understood, as subjoin a secondary member of a sentence implying futurity, doubt, or contingency to the preceding one; so Saudā says,

اراده تها که وهان جاکر مړين هم “نچاهي گر خدا تو کيا کړين هم”

It was (our) wish that we should go and die there; (but) if God wills not, then what can we do? And it is sometimes called the مُضارع (muḏāri) on account of its being not unfrequently adopted in a present as well as in a future sense; so again Saudā says,

جز جوهري کيا جاني کوئي قدر جواهر

سجيهي هي سجن رس هي سخن ميرې زبان کا

Does any but the jeweller know the value of jewels? The skilful in language only comprehends the language of my tongue: in the latter hemistich of which example, this form of the verb is used as a present participle even with the present auxiliary, and such is very commonly the application of it in poetry.

affixes to the root ; as, مین بولونگا *I shall speak*, وہ بولیگی *she shall speak*, ہم بولیں گے or بولیں گیں *we (males or females) shall speak*.

¶ To such roots, however, as end in ا (ā) و (o) ی (e) or ی (i), the letter و (w) may be optionally affixed, or not, before every future termination beginning with ی (e) : so, from آ *come*, may be formed آوی and آوین as well as آویگا and آوینگی &c. ; and, on the contrary, certain verbs whose roots end in ی (e) or و (o) may admit of contraction in this tense, by either dropping the final letters of the roots or rejecting the initial ones of the affixes ; as, ہونگا ہوگا ہونگی ہوگی and ہوں ہوئی or ہوں from ہو *be* ; دینگا دیگا دیں گے دیں گے and دیں دیں دیں from دی *give*. But primitive roots of more than one syllable, having a short vowel in the penultimate and *fat'ha* in the last, drop the latter vowel, as in the past form, when the signs of the future are superadded ; so, گزریگا from گزر *pass*, چمکیگا from چمکت *glitter*.*

The Imperative.

The imperative for the second person singular is the mere root of the verb ; and, for the other persons, it is the same as the future indefinite or aorist before described ; so, حکم کروں *let me order*, لا bring (thou), لاؤ bring (ye), مت دو *give not*, مہیا کریں *let them make ready*.

* The past future and present future have been already described under the *Past* and *Present tenses*.

Respectful or precative forms of the Future and Imperative.

28. But respectful or precative forms of the future and imperative are, moreover, obtained by adding to the root of a verb *یِ* (*iyē*) or *یو* (*iyō*); or, if the root ends in *ی* (*ī*) or *و* (*o*), most commonly *جِی* (*jiyē*) *جو* (*jo*) or *جِیو* (*jiyō*): the termination *یِ* or *جِی* or *جِیو* however, is generally used with *آب* *صاحبِ حضرت* or some other like term of respect, expressed or understood, by way of honour to the person addressed; and it is often adopted impersonally; or rather, perhaps, it may be understood in the plural without limitation as to person, like as the first person plural is often applied in English; whilst *یو* or *جو* or *جِیو* is used with both the second and third persons of either number, in an imperative, a precative, or future meaning, and in either a good or bad sense, as the context may denote; so, *پہل آپ لیجی اور مجھی کچھ لیجھی دیجی* *be pleased, sir, to take this fruit and to give me some wealth*; *پہل آپ لیجی اور مجھی کچھ لیجھی دیجی* *when we die then we escape from the trouble of the world*; *آزما لیجو* *take a trial*; *میرا یار سلامت رہیو* *may my friend remain in safety*; *خوش رہیو* *may you be happy*; *مر جاؤ* *may you die*; *چاہی* *we should desire*. Before these terminations the roots *دی* *لی* *کر* * usually become *لی*: and to the respectful form in *یِ* &c., the future sign *گا* is in some instances subjoined; as, *آپ رہیگا* *you, sir, will be pleased to remain*, or *آپ لیجیگا* *you, sir, will be pleased to take*.

* *کریو* (*kariyo*) and *کری* (*kariyō*) occur, though but very rarely.

Transitive and Causal Verbs.

29. Transitive verbs are formed from intransitives, or causals from transitives, in many cases, by the addition of ا (ā) or و (wā) and sometimes و (o) to the root; but when these affixes are adopted, the vowel of the primitive root, if long, is frequently shortened before them; so, جَلَا *to burn* (transitively), جَلَّأَ *to cause to burn (by another)*, from جَلَا *to burn* (intransitively); بَلَا *to call*, بَلَّأَ *to cause to be called*, from بَلَا *to speak*; دَبَا *to drown*, from دَبَّأَ *to be drowned*; بَهَّوَا *to wet, to steep*, from بَهَّيْنَا *to be wet*; and if the primitive root ends in ا (ā) ي (ī) ي (e) or و (o), the letter ل is to be inserted before the causal signs, and the vowel of the root is shortened; so, كَلَا and كَلَّأَ *to feed or cause to eat* from كَانَا *to eat*, پَلَا and پَلَّأَ *to give or cause to drink* from پِینَا *to drink*, دَلَا and دَلَّأَ *to cause to give* from دِینَا *to give*, دَهَلَا and دَهَلَّأَ *to cause to wash* from دَهْوَا *to wash*. In other cases the transitive is formed by lengthening the vowel, or last vowel in dissyllables, if short, of the intransitive root: as, گَهَلَا *to dissolve* (transitively) from گَهَلَا *to be dissolved*, کاٹَا *to cut* from کُٹَا *to be cut*, چَهیدَا *to bore* from چَهیدَا *to be bored*, جوڑَا *to join* from جُڑَا *to be joined*, نکالَا *to make to issue* from نِکَلَا *to issue*: yet when the causal و is affixed, the short vowel of the primitive remains; as, گَهَلَّوَا *to cause to be dissolved*, کُٹَّوَا *to cause to be cut*, نِکَلَّوَا *to cause to be taken out*.

¶ In a few instances, especially if the primitive root be a monosyllable terminating with ا, either ا (ā) or و, as before described, or very rarely اَل (āl), may be added to form the

causal ; as, دیکھنا or دیکھلانا *to show* from دیکھنا *to see*, سیکھنا or سیکھلانا *to teach* from سیکھنا *to learn*, بیٹھنا or بیٹھلانا or بیٹھالانا *to seat* from بیٹھنا *to sit* : on a principle too, similar to what is here or before mentioned, are formed نہلانا *to cause to bathe*, and نہلوانا *to cause to be bathed*, from نہانا *to bathe*, as well as پیٹھالانا *to thrust in* from پیٹھنا *to enter* ; the vowel of the original, if long, being usually shortened before ا (ā) or لا, but not before ال (āl). And a very small number of causal verbs may seem irregularly formed ; as, بیچنا *to sell* from بیکنا *to be sold*, چھوڑنا *to let go* from چھوڑنا *to be let go*, توڑنا *to break* or *burst* from پھوڑنا and پھوڑنا *to be broken*, پھوڑنا *to break* from ٹوڑنا *to be broken*, نیوڑنا *to finish* from نہیڑنا *to be ended* ; but these apparent anomalies are, for the most part, only slight variations in the pronunciation and writing of a letter, the ت and ژ of most of these examples being alike the representative of the same Nāgarī letter ढ. With dissyllabic roots, too, the short vowel of the last syllable, if *fat'ha*, is dropped when ا (ā) but not when وا (wā) is affixed ; so, سمجھانا *to inform* from سمجھنا *to understand*, چمکانا *to make to glitter* from چمکنا *to glitter*, سرکانا *to move* and سرکوانا *to cause to be moved* from سرکنا *to be moved*, بہلانا *to amuse* from بہلنا *to be amused*.

Compound Verbs.

30. Compound verbs may be,

1st. Nominals, formed by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective : as, غوطہ مارنا *to dive*, گالی دینا *to abuse*, لینا *to purchase*, شروع کرنا *to begin*, چھوڑنا *to diminish*.

2ndly. Intensives, formed by adding some such verb, regularly conjugated, as serves to extend the sense, to the mere root of another verb, which conveys the primary meaning ; so, مار *to kill downright*, کھا جانا *to eat up*, ڈال دینا *to throw away*, کاٹ ڈالنا *to cut off*, گر پڑنا *to fall down*, توڑ ڈالنا *to break in pieces*, بول اُٹھنا *to speak out*, آجانا *to come suddenly*.

3rdly. Potentials, formed by adding سَکنا *to be able*, regularly conjugated, to the mere root of another verb ; as, چل سَکنا *to be able to walk*, لکھ سَکنا *to be able to write*.

4thly. Completives, formed by adding چُکنا *to be finished*, regularly conjugated, to the mere root of another verb ; as, پی چُکنا *to have done drinking*, کھا چُکنا *to have done eating*.

5thly. Inceptives or inchoatives, formed by adding لَگنا *to come in contact, to be applied*, regularly conjugated, to the inflected infinitive of a verb ; as, سِیکھنی لَگنا *to begin to learn*, پڑھنی لَگنا *to begin to read* : and sometimes لَگنا precedes in position ; as, لگا جانی *he began to go*.

6thly. Permissives, formed by adding دینا *to give, to let*, regularly conjugated, to the inflected infinitive of a verb ; as, جانی دینا *to permit to go*, آئی دینا *to let come*.

7thly. Acquisitives, formed by adding پانا *to get, to acquire*, regularly conjugated, to the inflected infinitive of a verb ; as, جانی پانا *to be allowed to come*, پانی پانا *to be allowed to go*.

8thly. Desideratives, Requisites, and Proximatives, formed by adding چاہنا *to desire, to require, to want*, regularly conjugated, to the past participle of a verb, which remains un-

changed in the form of the masculine singular whatever the gender and number of the governing noun may be ; so, مرا چاها *he or she wished to die, or was about to die* ; جايا چاهتا هي *he or she wishes to go, or is about to go* ; لکها چاهتا هي *to wish to write, to be about to write*.* and when used in this construction, the regular past forms مرا and جايا are preferred to the more common, though irregular, مُرا and گيا as exemplified above.

9thly. Frequentatives, obtained by adding کرنا *to do, to make*, in any form of its conjugation, to the past participle of a verb, which is used invariably in the uninflected form of the masculine singular whatever the governing noun may be ; so, جايا کرنا *to be in the habit of going*, آيا کرنا *to make a practice of coming*, چوکی ديا کرنا *he makes a practice of guarding*. In this compound, too, جايا is adopted and not گيا.

10thly. Continuatives, formed by adding جانا *to go* or رهنا *to remain*, regularly conjugated, to a present participle, which agrees in gender and number with the governing noun ; so, روتي جاتي هي *he continued going, he went entirely away*, روتي جاتي هي *she continues weeping*, پڙهتي جاتي هي *or پڙهتي رهتي هي they (males) continue reading*.

11thly. Statisticals formed by adding a verb, regularly con-

* The inflected infinitive of a verb, however, is sometimes, though but very rarely, used before چاهتا ; as, تو جهان جاي چاهيگا *wherever thou shalt wish to go*.

jugated, to a present participle used invariably in the form of the inflected masculine singular: as, گاتی آتی ہی *she comes (in the state of one) singing*, روئی دڑتا ہی *he runs (in the state of one) weeping*.

12thly. Reiteratives, formed by using together two verbs, regularly conjugated, the latter of which seems generally a mere subservient to the first without conveying any clearly independent meaning; as, بولنا چائنا *to converse*, دیکھنا بھالنا *to see*.

Derivative Verbs.

31. Verbs may be derived from both substantives and adjectives, by affixing the verbal signs only in some instances; but more frequently by shortening the vowel of the original, if long, and inserting ا (*ā*) or یا (*iyā*) before those signs: so, چَوڑنا *to widen*, from چَوڑا *wide*; لیتانا *to kick*, from لات *a kick*; گلیانا *to abuse*, from گالی *abuse*; جیتانا *to beat with* جوتی *a slipper*.

Passive Voice of a Verb.

32. The passive sense of a verb is generally denoted by adding to its simple past participle the verb جانا *to go*, and occasionally ہونا *to be*, in such tense as may be requisite; so, مین مارا گیا *I was struck*, مین مارا جاتا ہوں *I am struck*, مین مارا جاؤنگا *I shall be struck*; all parts of these compounds, moreover, admitting the usual changes to agree in gender and number with the governing noun.

33. The additions to the root, as before particularly explained, to form the infinitive, participles, and indefinite tenses, are as follows; namely, for the

Infinitive and Gerund,

Singular.	Plural.
نا (nā) ني (ne) ني (nī),	ني (ne) نين (nīn) or تيان (niyān) :

Past Participle and Past Indefinite Tense,

Singular.	Plural.
آ (ā) ي (e) ي (ī),	ين (e) ين (īn) or يان (iyān) :

Present Participle and Present Indefinite Tense,

Singular.	Plural.
تا (tā) تي (te) تي (tī),	تي (te) تين (tīn) or تيان (tiyān) :

Past Conjunctive Participle (sing. and plur.),

the root, ي (e) كي (ke) كر (kar) كركي (karke) or كركر (karkar) :

Future Indefinite or Aorist Tense (mas. and fem.),

Singular.	Plural.
ون (ūn) ي (e) ي (e),	ين (en) و (o) ين (en) :

Future Indefinite Tense (mas.),

Singular.	Plural.
ونگا (ūngā) يگا (egā) يگا (egā),	ينگي (enḡe) وگي (oge) ينگي (enḡe) :

Future Indefinite Tense (fem.),

Singular.	Plural.
ونگي (ūngī) يگي (egī) يگي (egī),	ينگيان (enḡiyān) وگيان (ogiyān) ينگيان (enḡiyān) :

Imperative,

Singular.	Plural.
ون (ūn), the root, ي (e),	ين (en) و (o) ين (en) :

Respectful Future and Imperative.

Singular.	Plural.
یو (<i>iyō</i>),	یگا (<i>iyē</i>) ییگا (<i>iyegū</i>) or یو (<i>iyō</i>).

And the Auxiliaries, used in forming the definite tenses of verbs, are to denote the

*Past.**

Singular.	Plural.
میں <i>I was.</i>	ہم <i>we were.</i>
تو <i>thou wast.</i>	تم <i>ye were.</i>
وہ <i>he was.</i>	وی <i>they were.</i>

*Present.**

Singular.	Plural.
میں ہوں <i>I am.</i>	ہم ہیں <i>we are.</i>
تو ہے <i>thou art.</i>	تم ہو <i>ye are.</i>
وہ ہے <i>he is.</i>	وی ہیں <i>they are.</i>

Future.

Singular.	Plural.
میں ہوں or ہوں <i>I</i>	ہم ہووین or ہوئیں or ہوں <i>we</i>
تو ہووی or ہوئی or ہو <i>thou</i>	تم ہوو or ہوو <i>ye</i>
وہ ہووی or ہوئی or ہو <i>he</i>	وی ہووین or ہوئیں or ہوں <i>they</i>

* These forms are, also, the substantive verb, being used absolutely to denote mere existence; whilst the regular conjugation of ہو *be, become*, to which root these auxiliaries are in common referred, generally imports 'transition or change from one state to another.'

Or,

Singular.		Plural.	
مَينَ هُونِگَا or هُونِگَا <i>I</i>	} shall, will, &c. be.	هَمَ هُونِگِي or هُونِگِي <i>we</i>	} shall, will, &c. be.
تُو هُونِگَا or هُونِگَا <i>thou</i>		هُونِگِي	
هَوِگَا		تُمَ هُونِگِي or هُونِگِي <i>ye</i>	
وُهَ هُونِگَا or هُونِگَا <i>he</i>		وَيَ هُونِگِي or هُونِگِي <i>they</i>	
هَوِگَا		هُونِگِي	

Conditional or Optative.

Singular.	Plural.
مَينَ دَوِتا <i>I become.</i>	هَمَ هَوِتي <i>we become.</i>
تُو دَوِتا <i>thou becomest.</i>	تُمَ هَوِتي <i>ye become.</i>
وُهَ دَوِتا <i>he becomes.</i>	وَيَ هَوِتي <i>they become.</i>

Of these auxiliaries, however, *such whose singular final is ۱ (*ā*), are applicable, as above described, to the masculine gender only; but for the feminine gender, that termination ۱ (*ā*) must be changed to ي (*ī*) in the singular, and to رين (*īn*) or يان (*iyān*) in the plural.

To form the passive voice of a verb, جانا *to go* is used as an auxiliary; and it is conjugated as follows, for the masculine gender.

Imperative for the second person singular, or The Root.

جا *go.*

Infinitive and Gerund.

جاني or جانا *to go, the going.*

Past Participle.

گيا or گيا *gone.*

گئي or گئي *gone.*

Present Participle.

Singular.	Plural.
جاتا or جاتا ہوا <i>going</i> .	جاتي or جاتي ہوئي <i>going</i> .

Past Conjunctive Participle.

Singular and Plural.

جا جائي جا جاتي *having gone* or جا کر کر *having gone*.*Past Indefinite Tense.*

Singular.	Plural.
میں <i>I went</i> .	ہم <i>we went</i> .
تُو <i>thou wentest</i> .	تُم <i>ye went</i> .
وہ <i>he went</i> .	وہی <i>they went</i> .

Pluperfect or Past Past Tense.

Singular.	Plural.
میں <i>I was gone</i> .	ہم <i>we were gone</i> .
تُو <i>thou wast gone</i> .	تُم <i>ye were gone</i> .
وہ <i>he was gone</i> .	وہی <i>they were gone</i> .

Past Definite or Past Present Tense.

Singular.	Plural.
میں گیا ہوں <i>I am gone</i> .	ہم گئے ہیں <i>we are gone</i> .
تُو گیا ہے <i>thou art gone</i> .	تُم گئے ہو <i>ye are gone</i> .
وہ گیا ہے <i>he is gone</i> .	وہی گئے ہیں <i>they are gone</i> .

Past Future Tense.

Singular.		Plural.	
مَينَ گَيا هُون I	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$	هَم گَئي هُونِين we	$\left\{ \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{gone, \&c.} \\ \text{or might,} \\ \text{\&c. go.} \end{array} \right.$
تُو گَيا هُوِي thou		تُم گَئي هُوُو ye	
وُه گَيا هُوِي he		وِي گَئي هُونِين they	

Or,

Singular.		Plural.	
مَينَ گَيا هُونِگَ I	$\left\{ \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{gone ; or} \\ \text{might, \&c.} \\ \text{go.} \end{array} \right.$	هَم گَئي هُونِگَِي we	$\left\{ \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{gone ; or} \\ \text{might, \&c.} \\ \text{go.} \end{array} \right.$
تُو گَيا هُونِگَِي thou		تُم گَئي هُونِگَِي ye	
وُه گَيا هُونِگَِي he		وِي گَئي هُونِگَِي they	

Past Conditional or Optative Tense.

Singular.			Plural.	
گیا ہوتا	اگر مَیں	<i>If, would to God, I, &c. had gone ; or, then I, &c. should have gone, &c.</i>	گئی ہوئی	اگر ہم
	تُو			تُم
	وہ			وہی

Present Indefinite Tense.

Singular.		Plural.
مَينَ <i>I go.</i>	* جاتا {	هَم <i>we go.</i>
تُو <i>thou goest.</i>		* جاتي { تُم <i>ye go.</i>
وُه <i>he goes.</i>		وِي <i>they go.</i>

* With a conditional conjunction or an adverb of wishing, this form of the verb, like the tense immediately preceding, is usually termed the Conditional or Optative ; but it may be still equally well understood as the simple Present.

Imperfect or Present Past Tense.

Singular.		Plural.
مَیں <i>I was going.</i>		ہم <i>we were going.</i>
تُو <i>thou wast going.</i>	جائی تھی	تُم <i>ye were going.</i>
وہ <i>he was going.</i>		وہی <i>they were going.</i>

Present Definite or Present Present Tense.

Singular.		Plural.
مَیں جاتا ہوں <i>I am going.</i>		ہم جاتی ہیں <i>we are going.</i>
تُو جاتا ہے <i>thou art going.</i>		تُم جاتی ہو <i>ye are going.</i>
وہ جاتا ہے <i>he is going.</i>		وہی جاتی ہیں <i>they are going.</i>

Present Future Tense.

Singular.		Plural.	
مَیں جاتا ہوں <i>I</i>	<i>may, shall,</i>	ہم جاتی ہووین <i>we</i>	<i>may, shall,</i>
تُو جاتا ہووی <i>thou</i>	<i>or will be</i>	تُم جاتی ہوو <i>ye</i>	<i>or will be</i>
وہ جاتا ہووی <i>he</i>	<i>going.</i>	وہی جاتی ہووین <i>they</i>	<i>going.</i>

Or,

Singular.		Plural.
مَیں جاتا ہووینگا <i>I</i>	<i>shall, will,</i> <i>or may be</i> <i>going.</i>	ہم جاتی ہووینگی <i>we</i>
تُو جاتا ہوویگا <i>thou</i>		تُم جاتی ہووگی <i>ye</i>
وہ جاتا ہوویگا <i>he</i>		وہی جاتی ہووینگی <i>they</i>
		<i>shall, will,</i> <i>or may be</i> <i>going.</i>

Future Indefinite or Aorist Tense.

Singular.		Plural.*	
مَیں جاؤں <i>I</i>	{	ہم جاوین <i>we</i>	{
تُو جاوی <i>thou</i>		تُم جاؤ <i>ye</i>	
وہ جاوی <i>he</i>		وہی جاوین <i>they</i>	
</			

Future Indefinite Tense.

Singular.		Plural.	
مَينَ جاوَنگا <i>I</i>	<i>shall, will,</i>	هَم جاوَيَنگي <i>we</i>	<i>shall, will,</i>
تُو جاوَيَگا <i>thou</i>	<i>or may</i>	تُم جاوَيَگي <i>ye</i>	<i>or may</i>
وُه جاوَيَگا <i>he</i>	<i>go.</i>	وَي جاوَيَنگي <i>they</i>	<i>go.</i>

Imperative.

Singular.	Plural.
مَينَ جاوُن <i>let me go.</i>	هَم جاوِيَن <i>let us go.</i>
تُو جاو <i>go thou.</i>	تُم جاو <i>go ye.</i>
وُه جاوِي <i>let him go.</i>	وَي جاوِيَن <i>let them go.</i>

Respectful and Precative forms of the Future and Imperative.

جاوِيِي	{	آپ	{	<i>you, sir, or your excellency, &c. may, shall, or will go ; or, may you, sir, go ; may your excellency, &c. go.</i>
or		صاحب		
جاوِيِيگا		حضرت		
جاوِيِي				<i>we may, shall, or will go ; or, may we go.</i>
جاوِيُو	{	تُو	{	<i>thou mayest, shalt, or wilt go ; or, mayest thou go.</i>
		وُه		<i>he may, shall, or will go ; or, may he go.</i>
		تُم		<i>ye may, shall, or will go ; or, may ye go.</i>
		وَي		<i>they may, shall, or will go ; or, may they go.</i>

And for the feminine gender, the singular masculine final ا (*ā*) of the infinitive, the participles, the auxiliaries, and the future, must be changed to ي (*ī*) in that number, and to يَن (*īn*) or يَان (*iyān*) for the plural ; but where two or more feminine plurals come together, the numerical sign ن (*n*) or اَن (*ān*) is

usually omitted in all such words but the last : so, وہی گئی تھیں, they (females) were gone.

Conjugation of the verb ہو be, become, for the masculine gender. .

Imperative for the second person singular, or The Root.

ہو be, become.

Infinitive and Gerund.

ہونا or ہونی to be, to become, the becoming.

Past Participle.

Singular.	Plural.
ہوا been, become.	ہوئے been, become.

Present Participle.

Singular.	Plural.
ہوتا or ہونا being, becoming.	ہوتے or ہوئے being, becoming.

Past Conjunctive Participle.

Singular and Plural.

ہو کر or ہو کر ہو کر ہو کر having been, having become.

Past Indefinite Tense.

Singular.	Plural.
<div> <div>ہوا</div> <div> <div>میں I became.</div> <div>تو thou becamest.</div> <div>وہ he became.</div> </div> </div>	<div> <div>ہوئے</div> <div> <div>ہم we became.</div> <div>تم ye became.</div> <div>وہی they became.</div> </div> </div>

Pluperfect or Past Past Tense.

Singular.	Plural.
مِين <i>I had been or become.</i>	هم <i>we had been or become.</i>
هُوَ تَهَا <i>thou hadst been or become.</i>	هُوَي تَهِي <i>ye had been or become.</i>
وَه <i>he had been or become.</i>	وَي <i>they had been or become.</i>

Past Definite or Past Present Tense.

Singular.	Plural.
مِين هُوَا <i>I have been or become.</i>	هم هُوَي هِين <i>we have been or become.</i>
تُو هُوَا هَي <i>thou hast been or become.</i>	تُم هُوَي هُو <i>ye have been or become.</i>
وَه هُوَا هَي <i>he has been or become.</i>	وَي هُوَي هِين <i>they have been or become.</i>

Past Future Tense.

Singular.	Plural.
مِين هُوَا هَوُون <i>I</i> { <i>may, shall, or will have</i>	هم هُوَي هَووين <i>we</i> { <i>may, shall, or will have</i>
تُو هُوَا هَووي <i>thou</i> { <i>been, &c. or might be, &c.</i>	تُم هُوَي هَوُو <i>ye</i> { <i>been, &c. or might be, &c.</i>
وَه هُوَا هَووي <i>he</i>	وَي هُوَي هَووين <i>they</i>

Or,

Singular.	Plural.
مِين هُوَا هَوُونْكَ <i>I</i> { <i>shall, will, or may have</i>	هم هُوَي هَووينْكي <i>we</i> { <i>shall, will, or may have</i>
تُو هُوَا هَوويْكَ <i>thou</i> { <i>been, &c. or should be, &c.</i>	تُم هُوَي هَوُوْكي <i>ye</i> { <i>been, &c. or should be, &c.</i>
وَه هُوَا هَوويْكَ <i>he</i>	وَي هُوَي هَووينْكي <i>they</i>

Past Conditional or Optative Tense.

Singular.		Plural.	
ہوا ہوتا	میں	If, would to	ہم
	تو	God, I, &c.	تم
	وہ	had been,	ہم
	وہ	or, then I	تم
	وہ	should have	وہ
	وہ	been, &c.	وہ

Present Indefinite Tense.

Singular.		Plural.	
ہوتا *	میں	I become.	ہم
	تو	thou becomest.	تم
	وہ	he becomes.	وہ
	وہ	یہ	وہ

Imperfect or Present Past Tense.

Singular.		Plural.	
ہوتا تھا	میں	I was becoming.	ہم
	تو	thou wast becoming.	تم
	وہ	he was becoming.	وہ
	وہ	یہ	وہ

* When a conditional conjunction or an adverb of wishing accompanies this form of the verb, it is generally called the Conditional, or Optative, and the sense is very similar to that of the tense last preceding; so, *ہوتا جو میں* if I had been, *تو وہ* then he might be, or might have been, &c. But it may be still understood as the simple Present.

Imperative.

Singular.	Plural.
مِنْ هُوْنِ let me be, &c.	هْم هُوَيْنِ let us be, &c.
تُوْ be thou, &c.	تُمْ هُوْ be ye, &c.
وَهْ هُوِيْ let him be, &c.	وِيْ هُوَيْنِ let them be. &c.

Respectful and Precative Forms of the Future and Imperative.

هُوجِي	آپ	{ you, sir, or your excellency, &c. may, shall, or will be or become ; or may you, sir, be or become ; may your excellency, &c. be or become.
or	صاحب	
هُوجِيگا	حضرت	
هُوجِي	- - -	{ we may, shall, or will be or become ; or, may we, &c. be or become.
	تُوْ	{ thou must, mayest, shalt, or wilt be or become ; or, mayest thou be or become.
هُوجِيو	وَهْ	he may, shall, or will, or may he be or become.
	تُمْ	ye may, shall, or will, or may ye be or become.
	وِيْ	{ they must, may, shall, or will be or become, or may they be or become.

34. Conjugation of a regular intransitive verb, exemplified in

بولنا to speak.

Imperative for the second person singular, or The Root.

بول speak.

Infinitive and Gerund.

بولنا or بولني to speak, speaking.

Past Participle.

Singular.	Plural.
بولا or بولا هُو spoken.	بولي or بولي هُوِي spoken.

Or,

Singular.		Plural.
اَیْن بولا هونگا I	$\left\{ \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{spoken, \&c.} \\ \text{or, should,} \\ \text{\&c. speak} \end{array} \right.$	ہم بولي هونگي we
تُو بولا هونگا thou		تُم بولي هونگي ye
وہ بولا هونگا he		وي بولي هونگي they

Past Conditional or Optative Tense.

Singular.		Plural.
اَیْن { If, would to		ہم { If, would to
ہم { God, I, \&c.		ہم { God, we, \&c.
تُو { had spoken,		تُم { had spoken,
وہ { or, then I		وي { or, then we
or		or
should have		should have
spoken, \&c.		spoken, \&c.

Present Indefinite Tense.

Singular.		Plural.
اَیْن I speak.		ہم we speak.
تُو thou speakest.		تُم ye speak.
وہ he speaks.		وي they speak.

* With a conditional conjunction or an adverb of wishing, this form of the verb is of the same import, or nearly so, as the tense just before exhibited; and is usually termed the Conditional or Optative: so, اَکھ اَگر اَیْن بولتا if I had spoken; کاش تُو بولتا would to heaven that thou hadst spoken, &c. But it may be equally well understood as the simple Present.

Imperfect or Present Past Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was speaking.} \\ \text{تُو } thou \text{ wast speaking.} \\ \text{وُه } he \text{ was speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم } we \text{ were speaking.} \\ \text{تُم } ye \text{ were speaking.} \\ \text{وَي } they \text{ were speaking.} \end{array} \right.$

Present Definite or Present Present Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُون } I \text{ am speaking.} \\ \text{تُو بولُتَا هِي } thou \text{ art speaking.} \\ \text{وُه بولُتَا هِي } he \text{ is speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هَبَن } we \text{ are speaking.} \\ \text{تُم بولُتِي هُو } ye \text{ are speaking.} \\ \text{وَي بولُتِي هَبَن } they \text{ are speaking.} \end{array} \right.$

Present Future Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُوَن } I \\ \text{تُو بولُتَا هُوِي } thou \\ \text{وُه بولُتَا هُوِي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هُوِيَن } we \\ \text{تُم بولُتِي هُوُو } ye \\ \text{وَي بولُتِي هُوِيَن } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will be} \\ \text{speaking.} \end{array} \right.$

Or,

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُتَا هُوَنگَا } I \\ \text{تُو بولُتَا هُوَنگَا } thou \\ \text{وُه بولُتَا هُوَنگَا } he \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولُتِي هُوِيَنگِي } we \\ \text{تُم بولُتِي هُوُوَنگِي } ye \\ \text{وَي بولُتِي هُوِيَنگِي } they \end{array} \right. \left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{speaking.} \end{array} \right.$

Future Indefinite or Aorist Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ بولُون } I \\ \text{تُو بولِي } thou \\ \text{وُه بولِي } he \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هَم بولين } we \\ \text{تُم بولو } ye \\ \text{وَي بولين } they \end{array} \right. \left\{ \begin{array}{l} \text{may, shall,} \\ \text{or will} \\ \text{speak ; or,} \\ \text{speak, \&c.} \end{array} \right.$

Future Indefinite Tense.

Singular.		Plural.
مَیں بولوں گا I	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may} \\ \text{speak.} \end{array} \right.$	ہم بولیں گے we
تُو بولیگا thou		تُم بولو گے ye
وہ بولیگا he		وہ بولیں گے they

Imperative.

Singular.	Plural.
مَیں بولوں let me speak.	ہم بولیں let us speak.
تُو بول speak thou.	تُم بولو speak ye.
وہ بولے let him speak.	وہ بولیں let them speak.

Respectful and Precative Forms of the Future and Imperative.

بولی	آپ	you, sir, or your excellency, &c. may, shall, or
or	صاحب	will be pleased to speak; be pleased, sir, to
بولیگا	حضرت	speak: may your excellency, &c. be pleased
		to speak.

بولی - - - we shall, &c. speak; or, may we speak.

بولو	{	تُو	thou mayest, must, shalt, or wilt speak; or,
			mayest thou speak.
		وہ	he may, must, shall, or will, or may he speak.
		تُم	ye may, must, shall, or will, or may ye speak.
		وہ	they may, shall, or will, or may they speak.

35. From the intransitive verb last conjugated, a transitive or causal is obtained by shortening the long vowel of the root and affixing ا (ā) as explained at paragraph 29; thus بول becomes بُلَا.

Imperative for the second person singular, or The Root.

بُلا *call.*

Infinitive and Gerund.

بُلَانِي or بُلَانَا *to call, the calling.*

Past Participle.

Singular.

بُلَايَا or بُلَايَا *called.*

Plural.

بُلَايَ or بُلَايَ هُوِي *called.*

Present Participle

Singular.

بُلَاتَا or بُلَاتَا هُوَا *calling.*

Plural.

بُلَاتِي or بُلَاتِي هُوِي *calling.*

Past Conjunctive Participle.

Singular and Plural.

بُلَايَ or بُلَايَ هُوِي *having called.*

Past Indefinite Tense.

Singular.

بُلَايَا { مِينِ نِي * *I called.*
تُو نِي *thou calledst.*
أُس نِي *he called.*

Plural.

بُلَايَا { هَم نِي *we called.*
تَم نِي *ye called.*
أُن نِي *they called.*

Pluperfect or Past Past Tense.

Singular.

بُلَايَا { مِينِ نِي *I had called.*
تُو نِي *thou hadst called.*
أُس نِي *he had called.*

Plural.

بُلَايَا { هَم نِي *we had called.*
تَم نِي *ye had called.*
أُن نِي *they had called.*

* See the note to paragraph 25, for the reason of this participle in construction with the past tenses of transitive verbs.

Past Definite or Past Present Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \text{ have called.} \\ \text{بُلايا هَي} \text{ } \text{تُو نی} \text{ } thou \text{ hast called.} \\ \text{اُس نی} \text{ } he \text{ has called.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \text{ have called.} \\ \text{بُلايا هَي} \text{ } \text{تُم نی} \text{ } ye \text{ have called.} \\ \text{اُن نی} \text{ } they \text{ have called.} \end{array} \right.$

Past Future Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \\ \text{بُلايا هَوِي} \text{ } \text{تُو نی} \text{ } thou \\ \text{اُس نی} \text{ } he \end{array} \right. \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{called;} \\ \text{or might} \\ \text{\&c. call.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \\ \text{بُلايا هَوِي} \text{ } \text{تُم نی} \text{ } ye \\ \text{اُن نی} \text{ } they \end{array} \right. \begin{array}{l} \text{may, shall, or} \\ \text{will have} \\ \text{called;} \\ \text{or might,} \\ \text{\&c. call.} \end{array}$

Or,

Singular	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } I \\ \text{بُلايا هَوگا} \text{ } \text{تُو نی} \text{ } thou \\ \text{اُس نی} \text{ } he \end{array} \right. \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{called;} \text{ or} \\ \text{should,} \\ \text{\&c. call.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } we \\ \text{بُلايا هَوگا} \text{ } \text{تُم نی} \text{ } ye \\ \text{اُن نی} \text{ } they \end{array} \right. \begin{array}{l} \text{shall, will, or} \\ \text{may have} \\ \text{called;} \text{ or} \\ \text{should,} \\ \text{\&c. call.} \end{array}$

Past Conditional and Optative Tense.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مِینِ نی} \text{ } \text{اگر} \text{ } I \\ \text{بُلايا هوتا} \text{ } \text{تُو نی} \text{ } \text{ہوگا} \text{ } \text{اگر} \text{ } \text{تُو نی} \text{ } \text{ہوگا} \text{ } \text{اُس نی} \text{ } \text{ہوگا} \end{array} \right. \begin{array}{l} \text{If, would to} \\ \text{God, I, \&c.} \\ \text{had called;} \\ \text{then I, \&c.} \\ \text{would have} \\ \text{called, \&c.} \end{array}$	$\left\{ \begin{array}{l} \text{ہم نی} \text{ } \text{اگر} \text{ } we \\ \text{بُلايا هوتا} \text{ } \text{تُم نی} \text{ } \text{ہوگا} \text{ } \text{اگر} \text{ } \text{تُم نی} \text{ } \text{ہوگا} \text{ } \text{اُن نی} \text{ } \text{ہوگا} \end{array} \right. \begin{array}{l} \text{If, would to} \\ \text{God, we, \&c.} \\ \text{had called;} \\ \text{then we, \&c.} \\ \text{would have} \\ \text{called, \&c.} \end{array}$

Present Indefinite Tense.

Singular.	Plural.
مَينَ <i>I call.</i>	هَم <i>we call.</i>
*بَلَاتَا تُو <i>thou callest.</i>	*بَلَاتِي تُم <i>ye call.</i>
وَهُ <i>he calls.</i>	وَي <i>they call.</i>

Imperfect or Present Past Tense.

Singular.	Plural.
مَينَ بَلَاتَا تَهَا <i>I was calling.</i>	هَم بَلَاتِي تَهَي <i>we were calling.</i>

And for the other persons, by changing the pronoun.

Present Definite or Present Present Tense.

Singular.	Plural.
مَينَ بَلَاتَا هُون <i>I am calling.</i>	هَم بَلَاتِي هَيْن <i>we are calling.</i>

And for the other persons, by varying the pronoun and auxiliary, as before shown.

Present Future Tense.

Singular.	Plural.
مَينَ بَلَاتَا هُون <i>I may, &c. be calling.</i>	هَم بَلَاتِي هُوَيْن <i>we may, &c. be calling.</i>

Or,

Singular.	Plural.
مَينَ بَلَاتَا هُونْكَ <i>I shall, &c. be calling.</i>	هَم بَلَاتِي هُونْكَ <i>we shall, &c. be calling.</i>

And for the rest by varying the pronoun and auxiliary, as before exhibited.

* Or, with a conditional conjunction or an adverb of wishing, expressed or understood, this portion of the verb may be used in a Conditional or Optative sense, like the tense next preceding.

Future Indefinite or Aorist Tense.

Singular.		Plural.	
مَنْ بُلَاوُنْ I	may, shall,	ہم بُلَاوِیْن we	may, shall,
تُو بُلَاوِی thou	or will call;	تُمْ بُلَاوِی ye	or will call;
وہ بُلَاوِی he	or call, &c.	وہی بُلَاوِیْن they	or call, &c.

Future Indefinite Tense.

Singular.		Plural.	
مَنْ بُلَاوِیْنِکَا I	shall, will,	ہم بُلَاوِیْنِکِی we	shall, will,
تُو بُلَاوِیْنِکَا thou	or may	تُمْ بُلَاوِیْنِکِی ye	or may
وہ بُلَاوِیْنِکَا he	call.	وہی بُلَاوِیْنِکِی they	call.

Imperative.

The same as the *Future Indefinite or Aorist*, except the second person singular, which is the mere root; as, *تُو بُلَا* call thou. See the preceding conjugation.

Respectful and Precative forms of the Future and Imperative.

بُلَاوِیْ	آب	you, sir, or your excellency, &c. may, shall, or
or	صاحب	will be pleased to call; be pleased, sir, to call;
بُلَاوِیْ	حضرت	may your excellency, &c. be pleased to call.

بُلَاوِیْ - - - we may, shall, &c. call; may we call.

تُو	thou mayest, shalt, or wilt call; or, mayest thou call.
وہ	he may, must, shall, or will, or may he call.
تُمْ	ye may, must, shall, or will, or may ye call.
وہی	they may, must, shall, or will, or may they call.

Passive voice of the same verb, formed by adding جانا *to go*, to its past participle, as explained at paragraph 32.

Imperative for the second person singular, or The Root.

بُلايا جا *be called.*

Infinitive and Gerund.

Singular.	Plural.
جاني or بُلايا جانا <i>to be called, the being called.</i>	بُلائي جانا or جاني <i>to be called, the being called.</i>

Past Participle.

Singular.	Plural.
بُلايا ٿيا <i>been called.</i>	بُلائي ٿيا <i>been called.</i>

Present Participle.

Singular.	Plural.
بُلايا جاتا <i>being called.</i>	بُلائي جاتي <i>being called.</i>

Past Conjunctive Participle.

Singular.	Plural.
بُلايا جا جاڪو or جاڪو ٿيا <i>having been called.</i>	بُلائي جا جاڪو or جاڪو ٿيا <i>having been called.</i>

Past Indefinite Tense.

Singular.	Plural.
بُلايا ٿيا { مَينَ <i>I was called.</i> تُو <i>thou wast called.</i> هُو <i>he was called.</i>	بُلائي ٿيا { هُم <i>we were called.</i> تُم <i>ye were called.</i> وِي <i>they were called.</i>

. *Pluperfect or Past Past Tense.*

Singular.	Plural.
<div> <div> <div>میں</div> <div><i>I had been called.</i></div> </div> <div> <div>تُو</div> <div><i>thou hadst been called.</i></div> </div> <div> <div>وہ</div> <div><i>he had been called.</i></div> </div> </div>	<div> <div>ہم</div> <div><i>we had been called.</i></div> </div> <div> <div>تُم</div> <div><i>ye had been called.</i></div> </div> <div> <div>وہی</div> <div><i>they had been called.</i></div> </div>

Past Definite or Past Present Tense.

Singular.	Plural.
<p>میں <i>I have been called.</i></p> <p>تُو <i>thou hast been called.</i></p> <p>وہ <i>he has been called.</i></p>	<p>ہم <i>we have been called.</i></p> <p>تُم <i>ye have been called.</i></p> <p>وہی <i>they have been called.</i></p>

Past Future Tense.

Singular.	Plural.
<div> <div>میں</div> <div><i>I</i></div> <div><i>{ may, shall, or will have</i></div> </div> <div> <div>تُو</div> <div><i>thou</i></div> <div><i>{ been called ; or, might, &c.be called.</i></div> </div> <div> <div>وہ</div> <div><i>he</i></div> <div><i>{</i></div> </div>	<div> <div>ہم</div> <div><i>we</i></div> <div><i>{ may, shall, or will have</i></div> </div> <div> <div>تُم</div> <div><i>ye</i></div> <div><i>{ been called ; or, should, &c.be called.</i></div> </div> <div> <div>وہی</div> <div><i>they</i></div> <div><i>{</i></div> </div>

Or,

Singular.	Plural.
<div> <div>میں</div> <div><i>I</i></div> <div><i>{ shall, will, or may have</i></div> </div> <div> <div>تُو</div> <div><i>thou</i></div> <div><i>{ been called ; or, should, &c.be called.</i></div> </div> <div> <div>وہ</div> <div><i>he</i></div> <div><i>{</i></div> </div>	<div> <div>ہم</div> <div><i>we</i></div> <div><i>{ shall, will, or may have</i></div> </div> <div> <div>تُم</div> <div><i>ye</i></div> <div><i>{ been called ; or, should, &c.be called.</i></div> </div> <div> <div>وہی</div> <div><i>they</i></div> <div><i>{</i></div> </div>

Past Conditional or Optative Tense.

Singular.		Plural.	
بُلايا گيا ہوتا	مَينَ	ہم	If, would to
	اَللّٰہُ		God, I, &c.
	تُو		had been
	وہ		called ; or,
	تُو	تُم	then I, &c.
	وہ	وہی	would have
			been called.

Present Indefinite Tense.

Singular.		Plural.	
بُلايا جاتا*	مَينَ	ہم	I am called.
	تُو		we are called.
	وہ		ye are called.
	تُو	تُم	ye are called.
	وہ	وہی	they are called.

Imperfect or Present Past Tense.

Singular.		Plural.	
بُلايا جاتا تھا	مَينَ	ہم	I was called.
	تُو		we were called.
	وہ		ye were called.
	تُو	تُم	ye were called.
	وہ	وہی	they were called.

* With a conditional conjunction or an adverb of wishing, expressed or understood, this form of the verb may convey a conditional or optative sense, similar to the tense immediately preceding.

Present Definite or Present Present Tense.

Singular.	Plural.
مَينَ بُلَايا جاتا هُون <i>I am being called.</i>	هَم بُلَايَ جاتي هَين <i>we are being called.</i>
تُو بُلَايا جاتا هَي <i>thou art being called.</i>	تُم بُلَايَ جاتي هو <i>ye are being called.</i>
وَه بُلَايا جاتا هَي <i>he is being called.</i>	وَي بُلَايَ جاتي هَين <i>they are being called.</i>

Present Future Tense.

Singular.	Plural.
مَينَ بُلَايا جاتا هُون <i>I may</i>	هَم بُلَايَ جاتي هَوَين <i>we may</i>
تُو بُلَايا جاتا هَوَي <i>thou mayest</i>	تُم بُلَايَ جاتي هَوُو <i>ye may</i>
وَه بُلَايا جاتا هَوَي <i>he may</i>	وَي بُلَايَ جاتي هَوَين <i>they may</i>

Or,

Singular.	Plural.
مَينَ بُلَايا جاتا هُونگا <i>I shall, &c.</i>	هَم بُلَايَ جاتي هُونگي <i>we shall, &c.</i>
تُو بُلَايا جاتا هُونگا <i>thou shalt</i>	تُم بُلَايَ جاتي هُونگي <i>ye shall, &c.</i>
وَه بُلَايا جاتا هُونگا <i>he shall, &c.</i>	وَي بُلَايَ جاتي هُونگي <i>they shall</i>

Future Indefinite or Aorist Tense.

Singular.	Plural.
مَينَ بُلَايا جاؤن <i>I</i>	هَم بُلَايَ جاوين <i>we</i>
تُو بُلَايا جاوي <i>thou</i>	تُم بُلَايَ جاؤ <i>ye</i>
وَه بُلَايا جاوي <i>he</i>	وَي بُلَايَ جاوين <i>they</i>

Future Indefinite Tense.

Singular.		Plural.	
مَينَ بُلَايَا جَاوَنگَا I	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{called.} \end{array} \right.$	هَم بُلَايَ جَاوَنگِي we	$\left\{ \begin{array}{l} \text{shall, will,} \\ \text{or may be} \\ \text{called.} \end{array} \right.$
تُو بُلَايَا جَاوَنگَا thou		تُم بُلَايَ جَاوَنگِي ye	
وُه بُلَايَا جَاوَنگَا he		وِي بُلَايَ جَاوَنگِي they	

Imperative.

Singular.		Plural.
مَينَ بُلَايَا جَاوَن let me be called.		هَم بُلَايَ جَاوَن let us be called.
تُو بُلَايَا جَا be thou called.		تُم بُلَايَ جَاو be ye called.
وُه بُلَايَا جَاوِي let him be called.		وِي بُلَايَ جَاوَن let them be called.

Respectful and Precative forms of the Future and Imperative.

بُلَايَ جَايِي	$\left\{ \begin{array}{l} \text{آپ} \\ \text{or} \\ \text{صاحب} \\ \text{حضرت} \end{array} \right.$	<i>you, sir, or, your excellency shall, will, or may be called ; be you, sir, called ; may your excellency, &c. be called.</i>
or		
بُلَايَ جَايِيگَا		

بُلَايَ جَايِي - - we may, shall, or will be called ; may we be called.

جَاوِي	بُلَايَا	تُو	thou shalt, must, &c. or mayest thou be called.
		وُه	he may, must, shall, &c. or may he be called.
	بُلَايَ	تُم	ye may, must, shall, &c. or may ye be called.
		وِي	they may, shall, &c. or may they be called.

For the feminine of this as well as of the preceding conjugations, the singular masculine final ا (*ā*) of the infinitive, the participles, the auxiliaries, and the future, must be changed to ي (*ī*) in that number, and to يَن (*īn*) or يَان (*iyān*) in the plural :

when, however, two or more words come together, each of which might assume the feminine plural sign ن (ā) or ان (ān), as in many of the definite tenses, whether active or passive, that sign is usually omitted in all such words but the last ; so, وي هُوِي تهنِ they (females) *had been* ; هم بَلَاي جاني هُونِگان we (females) *shall be being called*. See paragraphs 22, 23, 25, 26.

CHAPTER VI.

On Indeclinable Words,

Under which head may be comprised the postpositions or prepositions, adverbs, conjunctions, and interjections.

36. Besides the simple postpositions stated in paragraph 7, there are many words used as postpositions or prepositions, which, being for the most part adverbs, adjectives, nouns, or participles, governed by a simple postposition understood, generally require كي or كِي or the genitive case, masculine inflected or feminine, of certain pronouns before them ;* and the most common of those which require كي or the genitive case masculine inflected of pronouns are —

آسپاس round about.	با عت by reason, on account.
آگي in front, before.	
اندر within, in the inside.	با وجود or
اوپر on the top, above, upon.	با وصف } notwithstanding.

* كي مانند like, is sometimes constructed with كي and at others with كي.

باهر or باهر *without, on the outside.*

بجز *besides, except.*

بدلي or بدل *in exchange, instead.*

بدون *without, besides, except.*

برابر *equal to, opposite to.*

براي *by reason, on account, for.*

بر خلاف *in opposition, contrary to.*

بسبب *by reason, on account, in consequence.*

بعد *after.*

بغير *without, besides, except.*

بلا *without.*

or بمع } *with, along with, to-*
 بمعه } *gether with.*

بموجب *by reason, according to.*

بن or بنا *without, except.*

بنابر *on account, by reason.*

بهاوین *in the perception.*

بیتر *within, in the inside.*

بی *without.*

بیچ *in, among, between.*

پار *over, across, through.*

پاس *near, at the side.*

پایچی *in the rear, behind, after.*

تلی *beneath, under.*

تین *to, up to.*

جز *besides, except.*

حسب *according to, in conformity with.*

خلاف *in opposition, contrary to.*

درمیان *in the midst, between, during.*

روبرو *face to face, in front.*

ساته *in company, with, along with.*

سامهني *in front, before.*

سبب *by reason, on account.*

سمیت *with, along with, together with.*

سنگ *along with.*

سنگه *opposite, in front, over against.*

سوا or سواي *besides, except.*

عقب *behind, after.*

علاوه *besides.*

عوض *in return, instead, for.*

قابل *capable, worthy.*

قبل *before.*

قريب *near, about.*

کني *near, with.*

گرد *around.*

لايق *worthy, suitable, fit.*

ليي *on account, for.*

ماري *by reason, through.*

مانند <i>like.</i>	نزدیک <i>near, about, with.</i>
مُتَعَلِّق <i>near.</i>	نیچے <i>beneath, under.</i>
مُطَابِق <i>conformable to.</i>	واسطی <i>on account, for the sake, for.</i>
مع or مع <i>with, along with.</i>	ہاتھ <i>to the hand.</i>
مُتَقَابِل <i>opposite, in front.</i>	ہمراہ <i>together with, along with.</i>
مُوافِق <i>according to, agreeable to.</i>	ہوئے <i>in the presence, during.</i>
مُوجِب <i>by means.</i>	یہاں <i>at the abode, with.</i>

And the words most in use, which take *کی* before them, or the genitive case feminine of certain pronouns, are

بابت <i>on the subject.</i>	طرح <i>in the manner, like.</i>
بِدَوَلَت <i>by the means.</i>	طرف <i>on the side, towards.</i>
بِنِسْبَت <i>in respect.</i>	مَعْرِفَت <i>by means, by.</i>
خاطر <i>for the sake, for.</i>	نِسْبَت <i>in relation, in respect.</i>

The prepositions, also, borrowed chiefly from the Persian or Arabic, and most in use, are

از <i>from.</i>	بطریق <i>by the way.</i> +
کے <i>by way</i> (requiring <i>کی</i> in construction).	بعد <i>after.</i>
ب (prefixed) } <i>by, with,</i>	بغیر <i>without, besides.</i>
ب (prefixed) } <i>in, to.</i>	بِلا or بِنا or بِنِ <i>without.</i>
بہ (separate) }	بِنابر <i>on account, by reason.</i>
با <i>with</i> (prefixed or separate).	بے <i>without</i> (prefixed or separate).
بجائے or بجائے <i>instead.</i>	در <i>in.</i>
بر <i>on, in.</i>	سوا or سوائے <i>besides.</i>
بشرط <i>on condition.</i>	علاوہ <i>besides.</i>
	علی <i>on, upon, according to.</i> +

عن *from, on, concerning.*

عند *with, according to.*

في *in, for (each), per.*

كَ (prefixed) *like.*

لِ (prefixed) *to, for.*

مع or مع *with, along with.*

من *from.*

37. The adverbs, whether simple or compound, of most frequent recurrence in the language, besides the words before enumerated as postpositions or prepositions, many of which may be used adverbially also, are the following :

اب *now.*

تب *presently.*

اب تک
or
اب تک } *till now, yet.*

اتنا *this much.*

اتنا *that much.*

اتنا *this much.*

اتنا *that much.*

اتبار *frequently.*

آج *to-day.*

آج کل *nowadays, shortly.*

اچانک *unawares, suddenly.*

آخر
آخر الامر } *at last, finally.*

آخرش

ادھر *here, hither.*

ادھر *there, thither.*

اصلاً *by no means.*

اغلب *most likely.*

اکثر *for the most part.*

الا *if not, except, else.*

البته *certainly.*

الحال *now, presently.*

الغرض *in short, in a word.*

القصہ *in short, in a word.*

الگ الگ *separately.*

آمنی سامنی *opposite, face to face.*

انجٹ *unawares, suddenly.*

اودھر *there, thither.*

اور کہیں *elsewhere.*

اھان or اھان *nay, no, do not.*

آہستہ or
آہستی } *gently, softly, by
degrees.*

ایتنا or ایتنا *this much.*

ایدھر *here, hither.*
 اسی or ایسا *thus, so.*
 ایسا وِسا *so so, indifferently.*
 ایضاً *again, as before.*
 ایک بار *once.*
 بار بار or بارہا *often, repeatedly.*
 • باری *once, at last.*
 باری باری *alternately.*
 صَافِ لَہِ لَہِ *now, at this moment.*
 باہم *together.*
 بس or بسا *enough, much, very.*
 ہلی *yes! right! well!*
 بہت *much, very.*
 پُرسون *two days ago or to come.*
 پری *on that side, beyond.*
 پھر *again, then.*
 پہلی *at first, sooner.*
 پی *behind, after, on.*
 پی در پی *one after another.*
 تا *to, until, to the end.*
 تب *then.*
 or تب تک } *till then, so long.*
 تب تک }
 تِنّا *so much.*
 تِنّا *then.*

تِدھر *there, thither.*
 تَرْت *instantly, quickly.*
 تِرسون *three days ago or to come.*
 تَرْنَت *instantly, quickly.*
 تَرکی *at dawn of day, early.*
 تک *to, up to, till.*
 تِل اوپر *upside down.*
 تِلک *to, up to, till.*
 تو (emphatic) *indeed, in fact, do.*
 تو or تو then.
 تو بھی *even then, still, yet.*
 توڑی *till, up to.*
 تھان *there.*
 تہی بیر *so often.*
 تہسا *so, in that manner.*
 تہون *so, as.*
 تہون تہون *so, at that time.*
 تہونکر *so, in such wise.*
 جب *when.*
 or جب تک } *till when, as long as*
 جب تک }
 جب کا تب *at the time when.*
 جب کبھی *whenever.*
 جب نہ تب *perpetually.*
 جتنّا *as much as.*

جُدا *separately.*
 جِدهر *where, whither.*
 جِدهر تِدهر *here and there.*
 جون *as, when.*
 جون تون *in some way.*
 جونِبهِن *exactly when.*
 جهان *where.*
 جهان تهان *here and there,*
everywhere.
 جهان جهان } *wherever.*
 جهان کِهِن }
 چِهت *quickly.*
 جِي بير *as many times, as*
often as.
 جِدهر *where, whither.*
 جِسا *as.*
 جِسا تِسا *as well as, so so.*
 جِسا کا تِسا *precisely the same.*
 جِون *as, when.*
 جِون تِون *somehow or other.*
 جِون جِون *as, whenever.*
 جِون کا تِون *precisely the same.*
 جِونِکر *as, when.*
 چِت *quickly.*
 چِهونَه *how? of what kind?*
 چِنانچِه *so that, like as.*

چِهت *but, except, save.*
 حقا *really, truly.*
 حق نا حق *right or wrong.*
 حق مین *with respect to, in*
behalf.
 حقیقتاً *really, truly, in*
reality.
 خصوصاً *particularly, espe-*
cially.
 خواه مخواه *willing or not willing.*
 در صورت *in case, provided.*
 در کنار *aside, apart.*
 درون *in, within.*
 دفعتاً *often, all at once.*
 دم بدم *at every moment,*
constantly.
 دن بدن *day by day.*
 دو بار *twice.*
 دُوسری *secondly.*
 دِهیری دِهیری } *gently, softly.*
 دِهیمی دِهیمی }
 دیر تک *for a long time.*
 دی روز *yesterday.*
 دُوق سی *with pleasure, wil-*
lingly.
 رات کو *at night.*
 رفتہ رفتہ *by degrees, gra-*
dually.

روز روز *day by day, daily.*

زیاده *more.*

سالانه *yearly, annually.*

سبیری *in the morning,*
early.

سچ or سچکر *truly, indeed.*

سدا *always.*

• سویری *in the morning,*
early.

سینت *gratuitously.*

شاید *perhaps, possibly.*

شبشب *during the night.*

شبانه *by night.*

شب کو *at night.*

شتاب *quickly, hastily.*

صبح کو *in the morning.*

صرف *only, merely.*

صریحاً *clearly, plainly.*

ظاهراً *apparently, openly.*

عقلاً *reasonably.*

علیحدہ *apart, separately.*

عنقریب *near, shortly, soon.*

غالباً *chiefly, most likely.*

غرض *in short, in fine.*

غیر *other than, besides.*

فردا *to-morrow.*

فقط *only, merely, simply.*

فی الجملہ *upon the whole.*

فی الحال *instantly.*

فی الحقیقت *in truth, really.*

فی الفور *instantly, now.*

فی الواقع *in fact, certainly.*

قصداً *intentionally, pur-*
posely.

قصہ کوتاہ *in short, in a word.*

کاش or کاشکی *would to God!*

کب *when?*

کب تک } *till when? how long?*
کب تک }

کب سی *since when? how*
long ago?

کب لو *till when?*

کبھی or کبھو *ever, some time.*

کبھی کبھی *sometimes, now and*
then.

کبھی نہ کبھی *some time or other.*

کبھی نہیں *never.*

کتنا or کتنا *how much? how*
many?

کد *when?*

کدھر *where? whither?*

کدھر سی *whence?*

کدھی or کدھو *ever, some time.*

کل <i>to-morrow, yesterday.</i>	مثلاً <i>for example, e. g.</i>
کہاں <i>where?</i>	محض <i>merely, purely.</i>
کہاں تک <i>how far? to what degree?</i>	مدام <i>continually, eternally.</i>
کہاں سی <i>whence?</i>	مطلقاً <i>absolutely, not at all.</i>
کہیں <i>somewhere, anywhere.</i>	مفت <i>gratis, for nothing.</i>
کہیں نہ کہیں <i>somewhere or other.</i>	مقرر <i>certainly, assuredly.</i>
کہیں نہین <i>nowhere.</i>	مگر <i>perhaps, only.</i>
کی بیس <i>how often?</i>	ناگاہ <i>suddenly, unawares.</i>
کیسا <i>how? in what manner?</i>	نامی <i>by name.</i>
کیون or کیونکر <i>why? how?</i>	نہیت <i>very, exceedingly.</i>
کیون نہ ہو <i>it must be.</i>	نہت <i>always, constantly.</i>
گاہ گاہی <i>some time or other.</i>	ندان <i>at last, at length.</i>
گو کہ <i>say that, although.</i>	نرسون <i>four days ago or to come.</i>
گویا <i>one would say, as if.</i>	نہ <i>no, not, neither.</i>
لا بد or لا جرم <i>necessarily, undoubtedly.</i>	نہایت <i>extremely, very.</i>
لگ <i>to, as far as, near.</i>	نہین <i>not, no.</i>
مادام <i>as long as, until.</i>	نہین تو <i>otherwise, else.</i>
ماورا or ماسوا <i>besides, moreover.</i>	نیری <i>beside, near.</i>
مانو <i>suppose, grant.</i>	واپس <i>behind, back, again.</i>
مبادا <i>God forbid! lest.</i>	وارپار <i>on both sides, across.</i>
مت <i>not, do not.</i>	واقعی <i>really, in fact.</i>
	وری <i>on this side, near.</i>
	وغیرہ <i>et cætera, and the rest.</i>
	وقت بوقت <i>from time to time.</i>

وَقْتُ بِيَوَقْتُ constantly.

وَقْتُ نَا وَقْتُ occasionally.

وَنِهِنِ exactly there, immediately.

وُون or وُون in that manner, so.

وُون کا وُون as before, as originally.

وُونِہِنِ exactly then.

وہان there.

وہان سی thence.

وہین or وہین exactly there.

وہا so.

ہان (for یہان) here.

ہان yes, ay, indeed.

ہان ہین yes truly.

ہر کہین everywhere.

ہر گاہ always, everywhere.

ہر گز ever.

ہر وقت at all times, always.

ہم also, likewise.

ہموارہ or ہمیشہ always, ever.

ہنوز yet, still.

ہو تو ہو may be, perhaps.

ہوتی ہوتی gradually.

ہولی gently, slowly.

ہون too, also, yes.

ہو نہ ہو must be, necessarily.

ہی or ہی very, exactly.

ہیگا probably, doubtless.

ہی (affixed) very, exactly.

ہی یعنی that is to say, viz.

or یکایک } all at once, suddenly.
یک بارگی }

or یک قلم } at once, altogether.
یک لخت }

یونکر or یون thus, in this way.

یون نہ یون one way or other.

یونہین in this very way.

یہان here, hither.

یہان تک hitherto, to this degree.

یہان سی hence.

یہین exactly here.

38. The conjunctions most in use are—

اگر if.

اگرچہ although, though.

اما but, however.

اور or and.

بلکہ but, moreover, nay.

بھی also, even, likewise.

پر but, yet.

پس then, therefore.

تَو or تو <i>then.</i>	مگر <i>but, unless.</i>
جَو or جو <i>if, that, when.</i>	نیز <i>also, likewise.</i>
چاهو <i>either, or, choose.</i>	و <i>and.</i>
حال آنکہ <i>whercas, notwithstanding, although.</i>	و (و اگر) <i>and if.</i>
خواہ <i>or, either, whether.</i>	ورنہ <i>and if not, otherwise.</i>
کہ <i>that, because, or.</i>	ولیکن or و لی <i>but, yet.</i>
کون کہ <i>because that.</i>	هرچند <i>how much soever, although.</i>
گر (اگر) <i>if.</i>	هم <i>also, even, likewise.</i>
لیکن or لیک <i>but, yet, however.</i>	یا <i>or.</i>

39. And the words commonly adopted as interjections, besides the vocative signs mentioned in paragraph 8, are—

آفرین <i>well done! bravo!</i>	خوشا <i>O happy! how fortunate!</i>
اَنسوس <i>ah! alas!</i>	• <i>fortunate!</i>
باب ري <i>astonishing! good</i>	دُر <i>avaunt!</i>
باب میرا } <i>God!</i>	دریغا or دردا <i>alas!</i>
توبہ توبہ <i>tush! fy! foh!</i>	دورباش or دورهو <i>be off! avaunt!</i>
جی جیکار <i>huzza!</i>	دهن <i>well done!</i>
چپ } <i>silence! hush!</i>	شاباش <i>bravo! excellent!</i>
چپ رهو } <i>or</i>	کیا بات هے } <i>well done! bravo!</i>
چغی } <i>begone! avaunt!</i>	کیا خوب } <i>or</i>
چل چغی } <i>or</i>	لو <i>lo! look! see!</i>
چپی } <i>fy! tush!</i>	there now!
چپی جپی } <i>hail! God bless you! welcome!</i>	مرحبا <i>hail! God bless you! welcome!</i>
حیف <i>ah! alas!</i>	وا وایلا or وا <i>wo! alas! lackaday!</i>
خبردار <i>have a care!</i>	وا واد or واد <i>bravo! well done!</i>

وای <i>alas! wo to!</i>	ہٹ <i>fy! begone!</i>
وی <i>alas! strange!</i>	ہشت <i>pish! avaunt!</i>
or ہائی } <i>alas! ah!</i>	ہی ہی or ہی <i>alas! strange!</i>
ہائی ہائی }	ہیات <i>alas! alackaday!</i>

CHAPTER VII.

On the Numerals.

40. The Cardinal numbers, from one to one hundred, with the Indian, Arabic, and European figures adopted to represent them, are as follows :—

FIGURES.						FIGURES.					
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>				<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>			
1	۱	१	...	...	ایک	9	۹	९	...	...	نو
2	۲	२	...	...	دو	10	۱۰	१०	...	...	دس
3	۳	३	...	...	تین	11	۱۱	११	...	...	اگارہ
4	۴	४	...	...	چار	12	۱۲	१۲	...	...	بارہ
5	۵	५	...	...	پانچ	13	۱۳	१۳	...	...	تیرہ
6	۶	६	...	...	چھ	14	۱۴	१۴	...	...	چودہ
7	۷	७	...	...	سات	15	۱۵	१۵	...	...	پندرہ
8	۸	८	...	...	آٹھ	16	۱۶	१۶	...	...	سولہ

FIGURES.						FIGURES.					
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>				<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>			
59	٥٩	٥٩	...	...	اَنسٲھ	80	٨٠	٨٠	...	...	اَسِي
60	٦٠	٦٠	...	...	ساٲھ	81	٨١	٨١	...	...	اِکاسِي
61	٦١	٦١	...	...	اَکٲھ	82	٨٢	٨٢	...	...	+ بِياسِي
62	٦٢	٦٢	...	...	باٲھ	83	٨٣	٨٣	...	...	تِراسِي
63	٦٣	٦٣	...	...	تِرٲھ	84	٨٤	٨٤	...	...	چَوَراسِي
64	٦٤	٦٤	...	...	چَوٲھ	85	٨٥	٨٥	...	...	پَچاسِي
65	٦٥	٦٥	...	...	بِيٲھ	86	٨٦	٨٦	...	...	چَہِياسِي
66	٦٦	٦٦	...	...	چَہِياسٲھ	87	٨٧	٨٧	...	...	ستاسِي
67	٦٧	٦٧	...	...	سٲٲھ	88	٨٨	٨٨	...	...	اٲھاسِي
68	٦٨	٦٨	...	...	اٲھسٲھ	89	٨٩	٨٩	...	...	+ نَواسِي
69	٦٩	٦٩	...	...	اُنہٲر	90	٩٠	٩٠	...	...	نَوِي
70	٧٠	٧٠	...	...	سٲر	91	٩١	٩١	...	...	اِکَانَوِي
71	٧١	٧١	...	...	اِکہٲر	92	٩٢	٩٢	...	...	باَنَوِي
72	٧٢	٧٢	...	...	بہٲر	93	٩٣	٩٣	...	...	تِرَانَوِي
73	٧٣	٧٣	...	...	تہٲر	94	٩٤	٩٤	...	...	چَوَرَانَوِي
74	٧٤	٧٤	...	...	چَوہٲر	95	٩٥	٩٥	...	...	پَچَانَوِي
75	٧٥	٧٥	...	...	پَچہٲر	96	٩٦	٩٦	...	...	چَہِيَانَوِي
76	٧٦	٧٦	...	...	چَہٲر	97	٩٧	٩٧	...	...	ستَانَوِي
77	٧٧	٧٧	...	...	سٲہٲر	98	٩٨	٩٨	...	...	اٲھَانَوِي
78	٧٨	٧٨	...	...	اٲھہٲر	99	٩٩	٩٩	...	...	نَنَانَوِي
79	٧٩	٧٩	...	...	اُناسِي	100	١٠٠	١٠٠	...	...	سو or سِي

41. The Ordinals are,

1st . . . پہلا	6th چھٹھا or چھٹوان
2nd . . . دُوسرا or دُوجا	7th . . . ساتواں
3rd . . . تیسرا or تِیجا	8th . . . آٹھواں
4th . . . چَوٹھا	9th . . . نَوّان
5th . . . پانچواں	10th . . . دسواں

And so forth, by adding وان or آن or ها to the cardinals, as before noticed at paragraph 13.

42. The aggregate or collective numbers are,

A four . . . گنڈا	A hundred . . . سیکڑا
A five . . . گاہی	A thousand . . . ہزار
A score . . . پیمپی	A hundred thousand لاکھ
A forty . . . چالیسا	*A ten millions . . . کروڑ

43. In a distributive sense, the numerals, whether cardinals or ordinals, are repeated; as, ایک ایک *one by one*, دس دس *by tens*, بارہواں بارہواں *every twelfth*. Proportionals and reduplicatives are formed by adding گُنا or, more especially with regard to the folds or rows of any material, تہا or لڑا or پرتا to the modified forms of the cardinals as used in composition, and in some cases to the unaltered forms; so, اکٹھا *single*, دو لڑا *double*, تیرتا *treble*, چوگُنا *quadruple*, پچھتھا *quintuple*, چھ لڑا *sextuple*,

* In the decimal arrangement of numbers, the rank or degree of units is termed ایکائی; that of tens, دہائی; that of hundreds, سیکڑا (or, at Bombay, سینکڑا); that of thousands, ہزارا; that of tens of thousands, دس ہزارا; and that of hundreds of thousands, لکھا.

سَپْتِرَتَا *septuple*, اَٹھ گُنا *octuple*, نَو تہا *ninefold*, دس گُنا *tenfold*, &c.; but اِکّا and اِکھرا are also used for single, دُونا and دوہرا and دُوبرا and جُوہرا for double, تیرا and تہرا for treble, چُوبرا and جُوہرا for quadruple: and چَند may with the Persian numerals be adopted as an affix for the same purpose; so, دُو چَند *two fold*, تِیس چَند *twice as much*; چَند تِیس *treble*; چَند چہار *quadruple*; چَند نہ *nine fold*; چَند دہ *ten fold*: whilst برابر or تہ may be subjoined in a like meaning to the simple forms of the cardinals as before given, or to the Persian nouns of number; as, دو برابر *twice as much*, تہ تین *three fold*, سات برابر or ہفت تہ *seven fold*.

44. The fractionals, whether used alone or with other numbers, will be comprehended from the following detailed statement.

پاؤ or چوتھ or چوتھائی $\frac{1}{4}$	سَوّا تین $3\frac{1}{4}$
تہائی $\frac{1}{3}$	ساڑھی تین $3\frac{1}{2}$
ڈیڑہ پاؤ $\frac{3}{4}$	پوئی چار $3\frac{3}{4}$
آدھا $\frac{1}{2}$	پوئی بیس $19\frac{3}{4}$
دو تہائی $\frac{2}{3}$	سَوّا تیس $30\frac{1}{4}$
پون or تین پاؤ $\frac{3}{4}$	ساڑھی پچاس $50\frac{1}{2}$
سَوّا $1\frac{1}{4}$	پوئی سَوّا 75
ڈیڑہ $1\frac{1}{2}$	سَوّا سَوّا 125
پوئی دو $1\frac{3}{4}$	ڈیڑہ سَوّا 150
سَوّا دو $2\frac{1}{4}$	اڑھائی سَوّا 250
اڑھائی $2\frac{1}{2}$	پوئی دو سَوّا 175
پوئی تین $2\frac{3}{4}$	سَوّا دو سَوّا 225

275 . . . پَوِي تين سو	1500 . . . دِيَّوَه هزار
325 . . . سَوَا تين سو	1750 . . . پَوِي دو هزار
350 . . . ساڑھي تين سو	2250 . . . سَوَا دو هزار
750 . . . ساڑھي سات سو	2500 . . . اڑھائي هزار
1250 . . . سَوَا هزار	3500 . . . ساڑھي تين هزار

Of the words above used, which have not already been particularly explained, پَوِي means *a quarter less*, سَوَا *with a quarter*, ساڑھي *with a half*, and اڑھائي *two and a half*.

CHAPTER VIII.

On the Formation of Derivatives.

45. Abstract nouns are often formed from adjectives, with occasionally some modification, by subjoining

ا (ā)	as	گرم warm weather, from	گرم warm.
ات (āt)	—	بہتات abundance,	— بہت much.
اِي (ā'ī)	—	چوکسائي caution,	— چوکس cautious.
آيت (āyat)	—	بہتائيت abundance,	— بہت much.
پا (pā)	—	پڑھاپا old age,	— پڑھا old.
پن (pan)	—	موٹاپن fatness,	— موٹا fat.
پنا (panā)	—	چھوٹاپنا smallness,	— چھوٹا small.
تا (tā)	—	کوملتا softness,	— کومل soft.
تي (tī)	—	کميتي deficiency,	— کم little
س (s)	—	مِٹھاس sweetness,	— مِٹھا sweet.

گِی (gī)	as	تازگی freshness,	from	تازه fresh.
ن (n)	—	اُونچان height,	—	اُونچا high.
هت (haṭ)	—	کُروادِت bitterness,	—	کُروا bitter.
ی (ī)	—	بُرائی evil,	—	بُرا bad.

Or from primitive nouns substantive by affixing to them

ت (at)	as	آدمیت humanity,	from	آدمی a man.
ایت (āyat)	—	پنچایت a council,	—	پنچ five.
پنا (panā)	—	بیوانا widowhood,	—	بیوا a widow.

But they are still more abundantly derived from verbs; some being the same in form as the second person singular of the imperative, like بول speech, چاه desire: or as the present, or past, participle, in either gender; so, بولنا the faculty of speech; کہا a saying or order, بڑھتی increase, گنتی a reckoning, بولی speech, from بول speak, کہہ say, بڑہ increase, گن reckon. They are, moreover, to be obtained by adding to the second person singular of the imperative

اپ (āp)	as	مِلاپ concord,	from	مِل meet.
اس (ās)	—	پِیاس thirst,	—	پِی drink.
*اُو (ā'o)	—	چڑھاو ascent,	—	چڑھ ascend.
اِی (ā'ī)	—	بواي a sowing,	—	بو sow.
ن (an)	—	جلن a burning,	—	جل burn.
نت (ant)	—	پڑھنت a reading,	—	پڑھ read.
*و (o)	—	دباو pressure,	—	دبا press.

* Perhaps, the addition in both these cases is اُو (ā'o), the *ā* of the affix and that of the imperative coalescing. It may be observed, moreover, that if the vowel of the verbal root be long, it becomes shortened before the affix اُو (ā'o):

وا (wā)	as	بُهْلَاو deception,	from	بُهْلَا deceive.
وَت (wat)	—	بِنَاوَت contrivance,	—	بِنَا contrive.
هَت (hat)	—	بُلَاهَت a calling,	—	بُلَا call.
ي (ī)	—	كِيْلَايِي a feeding,	—	كِيْلَا feed.

And Persian nouns of this description are often had by the addition of *ش* (*ish*) to adjectives or to the imperatives of verbs in that language ; as, پَیْدَاشِش *production*, from پَیْدَا *produced* ; دَانِش *knowledge*, from دان *know*.

46. The noun, which denotes the performer of any act or the dealer in any thing, is frequently obtained by subjoining هَارَا or لَا to the inflected infinitive of a verb ; so, مَارَنَبَهَارَا *a smiter*, بُولَنَبِهْوَالَا *a speaker* ; and, by adding to nouns or verbal roots the same affixes, or

ار (ār)	as	چَمَار a currier,	from	چَام leather.
ارَا (ārā)	—	بِیْتَمِیَارَا a sutler,	—	بِیْتَمِی an oven.
اک (āk)	—	پَرَاک a swimmer,	—	پَر swim.
الی (ālī)	—	دَفَالِی a tambourin-player,	—	دَف a tambourin.
انداز (andāz)	—	گُولَنَدَاز a gunner,	—	گُولَا a cannon-ball.
اها (āhā)	—	دَوَرَاها a runner,	—	دَوَر run.
باز (bāz)	—	مَرغَبَاز a cockfighter,	—	مَرغ a cock.
بان (bān)	—	دَرَبَانَ a porter,	—	دَر a door.
بر (bar)	—	رَهَبَر a guide,	—	رَاد a road.

so, چَهِنَاو seizure, from چَهِنَا to seize : and in dissyllabic roots, the short vowel of the last syllable, if *fat'ha*, is omitted before the same affix ; as, چِهْرَنَدَاو sprinkling, from چِهْرَنَا to sprinkle.

بند (band)	as	نعلبند <i>a farrier</i> ,	from	نعل <i>a horseshoe</i> .
پال (pāl)	—	گوپال <i>a cowherd</i> ,	—	گو <i>a cow</i> .
چي (chī)	—	طنبورچي <i>a drummer</i> ,	—	طنبور <i>a drum</i> .
خوان (khwān)	—	قصه خوان <i>a story-teller</i> ,	—	قصه <i>a story</i> .
دار (dār)	—	زمیندار <i>a landholder</i> ,	—	زمین <i>land</i> .
ر (r)	—	سَنار <i>a goldsmith</i> ,	—	سونا <i>gold</i> .
زن (zan)	—	تیرزن <i>an archer</i> ,	—	تیر <i>an arrow</i> .
ساز (sāz)	—	سخن ساز <i>an orator</i> ,	—	سخن <i>a speech</i> .
فروش (farosh)	—	میوه فروش <i>a fruiterer</i> ,	—	میوه <i>fruit</i> .
کت (ak)	—	لیک کت <i>a writer</i> ,	—	لکھ <i>write</i> .
کتر (akkar)	—	پیرکتر <i>a great drinker</i> ,	—	پی <i>drink</i> .
کار (kār)	—	بدکار <i>an evildoer</i> ,	—	بد <i>evil</i> .
کن (kan)	—	بیخ کن <i>an extirpator</i> ,	—	بیخ <i>a root</i> .
گار (gār)	—	گناهگار <i>a sinner</i> ,	—	گناه <i>sin</i> .
گر (gar)	—	سوداگر <i>a merchant</i> ,	—	سودا <i>trade</i> .
گو (go)	—	پندگو <i>an adviser</i> ,	—	پند <i>advice</i> .
ماو (mār)	—	چتریمار <i>a birdcatcher</i> ,	—	چتری <i>a bird</i> .
نویس (nawīs)	—	تاریخنویس <i>an historian</i> ,	—	تاریخ <i>history</i> .
و (ū)	—	پهرو <i>a watchman</i> ,	—	پهر <i>a watch</i> .
وا (ū'ā)	—	قهلوا <i>a servant</i> ,	—	قهل <i>service</i> .
وا (wā)	—	مچھوا <i>a fisherman</i> ,	—	مچھ <i>a fish</i> .
وار (wār)	—	گھٹوار	} <i>a wharfinger</i> ,	— گھاٹ <i>a wharf</i> .
وال (wāl)	—	گھٹوال		
وان (wān)	—	گاریوان <i>a carter</i> ,	—	گاری <i>a cart</i> .
واها (wāhā)	—	هلوها <i>a ploughman</i> ,	—	هل <i>a plough</i> .

وڑا (orā)	as	بھگوتا a deserter,	from	بھاگت flee.
ولیا (oliyā)	—	دغولیا an impostor,	—	دغل deceit.
ویا (waiyā)	—	گوتیا a singer,	—	گا sing.
ها (hā)	—	دُلکِیہا a trotter,	—	دُلکِی a trot.
ہار (hār)	—	چوڑ بہار a bracelet-seller,	—	چوڑی a bracelet.
ی (ī)	—	سندیسِی a messenger,	—	سندیس a message.
میا (iyā)	—	مکھنیا a butter-man,	—	مکھن butter.
یارا (iyārā)	—	گھسیارا a grass-cutter,	—	گھاس grass.
یت (ait)	—	بہالیت a spearman,	—	بہالا a spear.
یتا (aitā)	—	چڑھیتا a rider,	—	چڑ mount.
یرا (erā)	—	سنپیرا a snake-catcher,	—	سانپ a snake.

47. Local and instrumental nouns are often the same in form as the infinitive of a verb; so, *ہرن کا رَمنا ہي* it is a range or park for deer: or, they may be derived from the second person singular of the imperative by the addition of *ان* (an) or *نی* (nī); as *بیلنا* or *بیلن* a rolling-pin, from *بیل* roll; *کترنی* a pair of scissors, from *کتر* clip.* But the latter are in some instances obtained from adjectives by subjoining *ا* (ā), as *گولا* a ball, from *گول* round; and the former more frequently from substantives by affixing—

اباد (ābād)	as	حیدرآباد city of Haidar,	from	حیدر proper name.
الا (ālā)	—	سوالا Siva's temple,	—	سوا Siva.

* *بستی* a village, from *بس* dwell; *جھاڑو* a broom, from *جھاڑ* sweep; and *بچھونا* a bed, from *بچھا* spread, also occur.

آلیہ (ālāya)	as	ہمالیہ Himālaya,	from	ہم snow.
باڑی (bārī)	—	پہلواڑی a flower-garden,	—	پھول a flower.
پور (pūr)	—	غازیپور city of Ghazī,	—	غازی a proper name.
خانہ (khāna)	—	باورچیخانہ a kitchen,	—	باورچی a cook.
دان (dān)	—	قلمدان a pen-case,	—	قلم a pen.
زار (zār)	—	لالہ زار a tulip-bed,	—	لالہ a tulip.
سال (sāl)	—	گھڑسال a stable,	—	گھوڑا a horse.
سالا (sālā)	—	گاونسالا a cow-house,	—	گاو a cow.
ستان (stān)	—	ہندوستان India,	—	ہندو Indian.
ستان (istān)	—	قبرستان a burying-place,	—	قبر a grave.
ستھان (asthān)	—	دیوستھان } a temple,	—	دیو a god.
ستھل (asthal)	—	دیوستھل }		
شن (shan)	—	گلشن a rose-bower,	—	گل a rose.
کدہ (kada)	—	میکدہ a tavern,	—	می wine.
گاہ (gāh)	—	آرامگاہ a resting-place,	—	آرام rest.
گرہ (grih)	—	دیوگرہ } a temple,	—	دیو a god.
ل (al)	—	دیول }		
نگر (nagar)	—	احمدنگر city of Ahmad,	—	احمد a proper name.
واڑی (wārī)	—	پہلواڑی a flower-garden,	—	پھول a flower.
ونجا (onchā)	—	گجرونجا a stand for water-pots,	—	گھڑا a water-pot.

Instrumental nouns, moreover, are sometimes deduced from substantives, by the addition of

ال (āl)	as	گھڑیال an hour-bell,	from	گھڑی an hour.
انہ (āna)	—	انگشتانہ a thimble,	—	انگشت a finger. [dle.
تراش (tarāsh)	—	کلتراش snuffers,	—	کُل snuff of a can-

چُو (chū)	as	مِخِ چُو a hammer,	from	مِخِ a nail.
کُن (ak)	—	چشمک spectacles,	—	چشم an eye.
گیر (gīr)	—	کُنگیر snuffers,	—	کُل snuff of a can-
ہ (a)	—	دستہ a handle,	—	دست a hand. [dle.
یل (el)	—	نکیل a camel's nose-stick,	—	ناک a nose.

48. The diminutive of a noun is obtained by affixing to it

ا (ā)	as	بٹیا a little daughter,	from	بیٹی a daughter.
بچہ (bachcha)	—	سوداگرچہ a young merchant,	—	سوداگر a merchant.
چہ (cha)	—	دیکچہ } a kettle,	—	دینگ a caldron.
چی (chī)	—	دینگچی }		
ری (rī)	—	پلنگری a small bedstead,	—	پلنگ a bedstead.
زادہ (zāda)	—	شہزادہ a prince,	—	
زادی (zādī)	—	شہزادی a princess,	—	شاہ a king.
ک (ak)	—	توپک a musket,	—	توپ a cannon.
وا (wā)	—	مردوا a manikin,	—	مرد a man.
وٹا (auṭā)	—	ہرنوٹا a fawn,	—	ہرن a deer.
یا (iyā)	—	کھٹیا a small bedstead,	—	کھات a bedstead.
یتا (etā)	—	بمہنیتا a young Brāhman,	—	برہمن a Brāhman.
بچہ (īcha)	—	باغبانچہ a small garden,	—	باغ a garden.
یل (el)	—	بگھیل } a tiger's whelp,	—	باگھ * a tiger.
یلا (elā)	—	بگھیلا }		
یلا (ailā)	—	موربلا a peachick,	—	مور a peacock.

Or by changing a final ا (ā) into ری (ī), as رسی a string, from

رِسا a rope ; گولی a bullet or pill, from گولا a ball.

49. Adjectives may be formed from substantives by prefixing—

ا (a)	as	أَهْلُ fruitless,	from	فَهِلُ fruit.
ان (an)	—	أَمْهَوْنَا impossible,	—	هَوْنَا to be.
أَوَّلُو (ūlū)	—	أَوَّلُوا الْعَزْمَ resolute,	—	عَزْمَ resolution.
أَوَّلِي (ālī)	—	أَوَّلِي الْعِلْمَ learned,	—	عِلْمَ science.
اهل (ahl)	—	أَهْلُ كَرَمٍ liberal,	—	كَرَمَ liberality.
بِ (bi)	—	بِئْمَلٍ clean,	—	مِلَ filth.
بَا (bā)	—	بَا مَزَةٍ delicious,	—	مَزَةٍ flavour.
بَد (bad)	—	بَدَنَاتٍ ill-bred,	—	ذَاتٍ nature.
بِي (be)	—	بِي خَيْرٍ incautious,	—	خَيْرٍ intelligence.
ذُو (zū)	—	ذُو ذَنْبٍ tailed,	—	ذَنْبٍ a tail.
ذَوِي (zawī)	—	ذَوِي الْقِتْدَارِ powerful,	—	اِقْتِدَارٍ power.
ذِي (zī)	—	ذِي هَوْشٍ sensible,	—	هَوْشٍ understanding.
سُ (su)	—	سُرُوبٍ well-formed,	—	رُوبٍ form.
صَاحِب (ṣāhib)	—	صَاحِبِ دَرَدٍ compassionate,	—	دَرَدٍ pity.
غَيْر (ghair)	—	غَيْرِ أَنْصَافٍ unjust,	—	أَنْصَافٍ justice.
كُنْ (ku)	—	كُنْ ذَهْنِيَّاتٍ ill-mannered,	—	ذَهْنِيَّاتٍ manners.
كَمْ (kam)	—	كَمْ بَخْتٍ unfortunate,	—	بَخْتٍ fortune.
لَا (lā)	—	لَا جَارٍ helpless,	—	جَارٍ help.
نَا (nā)	—	نَا نَابٍ weak,	—	نَابٍ power.

Or by affixing

ا (ā)	as	يُوهِنُ hungry,	from	يُوهِنُ hunger.
انه (āna)	—	طِفْلَانَهُ childish,	—	طِفْلٍ a child.
أَوَّر (āwar)	—	زَوْرًا strong,	—	زَوْرٍ strength.

بند (band)	as	پابند <i>fettered</i> ,	from	پا <i>the foot</i> .
جو (jo)	—	جنگجو <i>warlike</i> ,	—	جنگ <i>war</i> .
جوت (jog)	—	برجوت <i>marriageable</i> ,	—	بر <i>a bridegroom</i>
دار (dār)	—	وفادار <i>faithful</i> ,	—	وفا <i>fidelity</i> .
را (rā)	—	تیسرا <i>third</i> ,	—	تین <i>three</i> .
زا (zā)	—	ولایتزا <i>foreign-born</i> ,	—	ولایت <i>a foreign country</i> .
زاده (zāda)	—	نجیبزاده <i>noble-born</i> ,	—	نجیب <i>noble (man)</i> .
سار (sār)	—	کوهسار <i>mountainous</i> ,	—	کوه <i>a mountain</i> .
فام (fām)	—	زعفرانفام <i>saffron-coloured</i> ,	—	زعفران <i>saffron</i> .
کا (kā)	—	اکا <i>single</i> ,	—	ایک <i>one</i> .
کونا (konā)	—	چوکونا <i>four-cornered</i> ,	—	چو <i>four (in comp.)</i>
گوشه (gosha)	—	ششگوشه <i>hexagonal</i> ,	—	شش <i>six</i> .
گون (gūn)	—	نیلگون <i>blue-coloured</i> ,	—	نیل <i>blue, indigo</i> .
گین (gīn)	—	غمگین <i>sorrowful</i> ,	—	غم <i>sorrow</i> .
لا (lā)	—	پچھلا <i>hindermost</i> ,	—	پچھلا <i>the rear</i> .
لو (lū)	—	جھگڑالو <i>quarrelsome</i> ,	—	جھگڑا <i>a quarrel</i> .
مان (mān)	—	بدھمان <i>wise</i> ,	—	بدھ <i>wisdom</i> .
مایل (mā'il)	—	زردیمایل <i>yellowish</i> ,	—	زردی <i>yellowness</i> .
مند (mand)	—	دولتمند <i>wealthy</i> ,	—	دولت <i>wealth</i> .
نا (nā)	—	دونا <i>double</i> ,	—	دو <i>two</i> .
ناک (nāk)	—	ہولناک <i>terrible</i> ,	—	ہول <i>terror</i> .
*و (ū)	—	دیدارو <i>sightly</i> ,	—	دیدار <i>sight</i> .

* By this addition, moreover, to verbal roots, adjectives are often obtained ; as, in دکھاؤ *comely*, from دکھا *show*.

وار (<i>wār</i>)	as	سوگوار <i>grievous</i> ,	from	سُوگ <i>grief</i> .
وان (<i>wān</i>)	—	دسوان <i>tenth</i> ,	—	دس <i>ten</i> .
ور (<i>war</i>)	—	نامور <i>renowned</i> ,	—	نام <i>a name</i> .
ونت (<i>want</i>)	—	بلونت <i>powerful</i> ,	—	بل <i>power</i> .
ه (<i>a</i>)	—	دوساله <i>biennial</i> ,	—	دو سال <i>two years</i> .
ها (<i>hā</i>)	—	پنہا <i>aquatic</i> ,	—	پانی <i>water</i> .
ہلا (<i>ahlā</i>)	—	سونہلا <i>golden</i> ,	—	سونا <i>gold</i> .
ری (<i>ī</i>)	—	بازاری <i>of the market</i> ,	—	بازار <i>a market</i> .
ریا (<i>iyā</i>)	—	بگہریا <i>quarrelsome</i> ,	—	بگہڑا <i>a quarrel</i> .
یار (<i>yār</i>)	—	ہوشیار <i>intelligent</i> ,	—	ہوش <i>understanding</i> .
یارا (<i>iyārā</i>)	—	دُکھارا <i>afflicted</i> ,	—	دُکھ <i>pain</i> .
ریانہ (<i>iyāna</i>)	—	سالیانہ <i>annual</i> ,	—	سال <i>a year</i> .
یتا (<i>etā</i>)	—	چھیتا <i>late</i> ,	—	پچھا <i>the rear</i> .
یل (<i>ail</i>)	—	دنتیل <i>tusked</i> ,	—	دنت <i>a tooth</i> .
یلا (<i>elā</i>)	—	گھریلا <i>domestic</i> ,	—	گھر <i>a house</i> .
یلا (<i>ilā</i>)	—	رسلا <i>juicy</i> ,	—	رس <i>juice</i> .
ین (<i>īn</i>)	—	چوبین <i>wooden</i> ,	—	چوب <i>wood</i> .
ینہ (<i>īna</i>)	—	ریشمینہ <i>silken</i> ,	—	ریشم <i>silk</i> .

Or by prefixing to other adjectives

غیر (<i>ghair</i>)	as	غیرحاضر <i>absent</i> ,	from	حاضر <i>present</i> .
نا (<i>nā</i>)	—	ناپاک <i>unclean</i> ,	—	پاک <i>clean</i> .

50. Adjectives of intensity may be obtained from verbs, by affixing to the second person singular of the imperative, اک (*āk*) اکا (*ākā*) or اُنکا (*ānkā*) or ویا (*waiyā*); as دُرُاک *a great runner*, from دُور *run*; لڑانکا *quarrelsome*, from لڑ *fight*; گوئیَا *eloquent*, from گو *speak*.

51. Adjectives and adverbs may be derived from pronouns in various ways; and, like their originals, they are used demonstratively, interrogatively, or relatively; so, from *یہ* *this*, may be deduced *اِتنا* or *اِیتنا* or *اِتا* or *اِیتا* *this-much, thus many*; *یُون* or *یُونکر* *in this manner, thus*; *اِیسا* *this-like, such*; *یہاں* *this place, here*; *یہیں* *exactly here*; *اِدھر* or *اِیدھر* *this way, hither*: from *وہ* *that*; *وِیتنا* or *وِیتا* or *اُتنا* or *اُتا* *that-much, so many*; *وُون* or *وُونکر* *in that manner, so*; *وِیسا* *that-like, so*; *وہاں* *that-place, there*; *وہیں* *exactly there*; *اُدھر* or *اُودھر* *that way, thither*: from *کون* *who? what? which?* *کد* or *کب* *when? کیوں* *how much? how many?* *کیوں* *how? in what manner? why?* *کیسا* *what-like? what sort of? how?* *کہاں* *where? کدھر* or *کیدھر* *whither? کی* *how many? کہیں* *some-where, anywhere*: from *جون* *who, what, which*; *جب* or *جد* *when*; *جیتنا* or *چیتا* *what quantity, as much as, as many as*; *جیون* or *جیونکر* *as, like as*; *جیسا* *what-like, as*; *جہاں* *where*; *جِدھر* or *جِبدھر* *whither*; *جی* *as many*: and from *تون* *that*, *تد* or *تب* *then*; *تیتنا* or *تیتا* *so much or so many*; *تیون* or *تیونکر* *so, in that manner*; *تیسا* *such, so*; *تہاں* *there*; *تدھر* or *تیدھر* *that way*; *تی* *so many*.

CHAPTER IX.

On the Syntax.

52. The noun in the genitive case commonly precedes that denoting its issue, attribute, or appendage, as does the adjective

in like manner its substantive: with these exceptions, and unless a conjunction occurs, a relative pronoun, an interjection or vocative, or some word which by way of especially pointing out or of emphasis takes the lead, the nominative case to the verb generally presents itself first in a sentence; nouns in the dative, accusative, and ablative cases if necessary, a participle or adverb, may follow almost promiscuously; but the verb commonly completes and finishes the whole: so, *پر راجا کا بیٹا برہ کی پیر سی ایسا بیکل تھا کہ کھانا پینا سونا راج کا سب کچھ تھج بیٹھا* *but the king's son, through the pain of separation, was so distressed, that he sat (and) abandoned eating, drinking, sleeping, the affairs of government, and every thing whatever.* In poetry, however, and in the higher style of prose sometimes, but little regard is paid to this arrangement; as, *جڑھی ہی سیون کو جوانی کی می* *the wine of youth has mounted up in all.*

53. Nouns of various genders, joined together, require that the adjective, verb, or participle, governed in common by them, should be used in the masculine; as, *اُس کی ماما پتا بھائی تینوں اُسکی* *her mother, father, brother, were all three meditating her marriage.* With regard to inanimate beings, however, the adjective or participle usually agrees in gender with the noun nearest which it is placed: so, *تمہاری بیٹی کی کتاب و* *your son's book and paper are fallen here.*

54. Two nouns, having reference to the same person or thing, usually agree without the intervention of any word; as, *اُس کا بھائی بکرم* *his brother Bikram:* but the postpositions *کی*

by which nouns of various import are generally linked together, seem on certain occasions to be idiomatically dropped in the Hindustani, especially if the first is a noun of measure or weight ; so, گنگا تیر پر *on the bank (of) the Ganges* ; ہزار تولی سونا *a thousand tolas (of) gold* : and, on the contrary, their use in some cases may appear to us redundant ; as, فکر کا لفظ *the word fikr* or *fikr's word*. These postpositions, moreover, are adopted to denote purpose, worth, size, possibility, totality, direction, origin, as well as mere relationship ; so, کھانے کی کونٹھری *an eating-room* ; دو سو روپے کا گھوڑا *a horse worth two hundred rupees* ; بڑی سر کا *a boy with a large head* ; یہ جینی کی نہیں *this (female) cannot live* ; جتر کا جتر *the whole field* ; سب کا سب *all together* ; بات کی *all a picture* ; رات کی رات *in the middle of the night* ; بات میں *at the very word* ; چھپا کا چھپا *totally concealed* ; کنگال کا کنگال *totally poor* ; راہ دہلی کی *the road to Delhi* ; ذات کا براہمن *a Brāhman by cast*.

55. The nominative case is often used after a transitive verb ; and no inflection of a noun, except for the nominative case plural, can take place without a postposition or preposition, immediately expressed or understood ; the latter circumstance, however, not unfrequently occurs, there being many expressions which from use are become idiomatical without the postposition : so, نہ آنگھوں *do tell me the name of this* ; جا گھر *go home* ; نہ آنکھوں نہ کانوں سنا *neither seen (with) eyes nor heard (with) ears* ; گنگا کنارے *(on) the bank (of) the Ganges* ; اچھی طرح *(in) a good manner* ; اُس کی دو بیٹی تھیں *(at the abode) of him were two daughters*,

or *he had two daughters*, an ellipsis of some word, perhaps *بیہان*, occurring in this and generally in similar sentences. When, moreover, a noun in the dative case is to be used in the same sentence with another noun more immediately acted upon by the verb, the nominative must be adopted for the latter; unless both words are pronouns, when each may be followed by its casual sign; so, *تُو اِبنی لڑکی مہرب پتر کو دی* *give thou thy daughter to my son*; *مَہن اُسی تُم کو دُونگا* *I will give him to you*; in which last expression the precedence of the objective to the dative case may be remarked as, perhaps, necessary in such sentences to prevent ambiguity; but when the nominative is substituted for the accusative, as in the first, it may optionally precede or follow the dative. And if two or more words in the same oblique case are used together, the postposition is commonly subjoined to the last only; as, *سوئی روپی تانبی لوهی وغیرہ کی کہانین* *mines of gold, silver, copper, iron, &c.*; and if they are in an oblique case of the plural, though a conjunction intervenes, the plural sign may be omitted in all such words but the last: as, *گوزن اور ہرنون کی کیا دیجی شرح* *how shall we give a description of the elks and deer?*

56. The simple postpositions follow immediately the nouns they govern; but such nouns, participles, or adverbs as are in common used postpositively, may sometimes precede the words with which they are constructed; so, *اُس کی ساتھ* or *ساتھ اُسکی* *with him*; *دہشت کی ماری* or *ماری دہشت کی* *through fear*; *پاس* *گھوڑی کی* or *گھوڑی کی پاس* *near the horse*.

57. Of the postpositions denoting the ablative case, سی is more usual and more polite than سون or سِتی; and for the dative and accusative in pronouns کی تین or کو is accounted more respectful than the terminations ی (e) and ین (en).

58. Adjectives, if immediately preceding or following their substantives, must be made to agree with them in gender, case, and number; but when separated by any other word, they may be used in the uninflected form of the masculine singular, whatever the state or gender of the substantives may be; as, اُس کی مُنہ کو کالا کرو, *make his face black*.

59. With numerals, the singular form of a noun, whether in the nominative or any other case, is generally preferred to the plural; as, تین سپاہی بی چار مرد کو مارا, *three soldiers beat four men*; ہزار گھوڑی سی کچھ کم ہوگا, *there may be something less than a thousand horse*; چھ مہینے میں میں موناؤں گا, *in six months I shall die*: yet masculine nouns, capable of inflection, take the inflected or nominative plural form when more than one in number is to be denoted; so, پانچ روپے, *five rupees*; تین گھوڑی, *three horses*: and even the plural form of feminine nouns may occasionally be used with nouns of number; as, دو پٹیاں, *two girdles*.

60. The personal pronouns may be occasionally omitted, when the sense is clear without them; and though, if expressed, they generally precede the verb, yet they are sometimes used after it, in prose even, but much more frequently in poetry; so, موسیٰ نہیں جو سبر کروں کوہِ طور کا, *(I am) not Moses, that I should perambulate Mount Sinai*; جیون بادِ صبا گُذر گئی ہم, *like the zephyrs*

we have fled away. When, too, the feminine genitive of a pronoun or adjective, or even a verb in the feminine, is adopted without any noun expressed, some such word as *بانت business, affairs*, is generally understood : so, *نه اُپني ڪهتا نه اُور ڪي سُنَتا* *he neither mentions his own (affairs) nor attends to (those) of others ;* *جو ڪجهه هوني ٿي سو هُوي* *whatever was to be that has happened.*

61. In speaking of one's self with another, it is customary to give the first person the precedence ; and for that person even the plural is often adopted, though an individual only is intended ; as, *تُم جاوڻيگي* or *مَينَ تَينَ هَم* *you and I will go :* and should the saying of a third person be reported, the same pronouns and the same words, in every respect, are commonly adopted as were used by the first speaker ; so, *اُسَ ني ڪها ڪه مَينَ نه* *he said that I shall not go*, meaning in our idiom, *that he should not go ;* *راجا ني چاها ڪه ڪهانڏا مار مرون* *the king wished, that striking the sword I will die*, meaning, *that he would die.*

62. The second personal pronoun is rarely used in the singular, except from motives of adoration, endearment, familiarity, or contempt : in speaking respectfully to any one, the plural of this pronoun at least must be adopted ; but when a dependent addresses his superior, or a great degree of deference is intended, *آپ self*, *صاحب master*, *حضرت your worship*, *پير و مرشد my patron*, *خداوند my lord*, *مهاراج your highness*, or some other such term of honour, must be used, and generally with a verb in the third person plural ; as, *تُم ڪيا ڪهتي هو* *what do you say ?* *تُمهون ني ڀونهي ڪها* *you said exactly so ;* *اگر مهاراج ڪهين* *if your highness*

shall order ; *پيرو مرشد جو ڪه فرماوين حق هي* *Sir ! what they (for you) say is right.* In mentioning, too, a third person with respect, the plural is substituted for the singular ; as, *اُن ني ڪها* *he or she said* ; *بادشاه محل سرا مين بيٺي ناچ ديکھتي هي* *the king seated in the seraglio was viewing the dance* : and the plural emphatic termination *اون (on)* in pronouns seems to make expressions in which they are used still more respectful ; so, *اُنهن ني فرمايا* *he or she said or commanded.* When, moreover, any one speaks with humility of his own actions or circumstances to a superior, or seeks even to address his friend very respectfully, it is customary to substitute such words as *بنده غلام فدوي عاجز فقير عاصي* *slave, servant, beggar, poor creature, sinner, &c.* or in the latter case *دوستدار مخلص خيرخواه* *friend, well-wisher, &c.* for the first personal pronoun ; so, *بندي کا گھر دھلي مين هي* *(your) slave's home is in Delhi*, meaning, *my home is at Delhi* ; *قبله فدوي سي آپ ڪي* *Sir, your service cannot be performed by (me your) slave* ; *زادي کو کل ديکھيگا* *the friend will see the master's son to-morrow*, or, *I shall see your son, Sir, to-morrow.*

63. For the third personal pronoun, *و* is generally adopted, but in a demonstrative sense, when discrimination is requisite, *يہ* is applied to the object near at hand, or to that last named in discourse, and *و* to the remote or the first mentioned ; as the English word *this* is used in opposition to *that*, or *the latter* in contradistinction to *the former*. A demonstrative pronoun, moreover, in the singular, may be used with an Arabic plural, though even the subsequent verb, also, differ from it in number ;

thus, جب یہ اظہار اپنی لڑکی کی راجائی دیکھی when the king saw these manners of his son.

64. When a possessive pronoun referring to the same person or thing as the subject of the sentence or nominative case before the verb, is required, the common or reflective آپ must then be used ; so, راج پتر اپنی جی میں کہنے لگا tell thy name ; اپنا نام بتا, the prince began to say in his own mind ; اپنی دوا آپ تو ظالم نکر do not, wretch, administer medicine to thyself ; and this reflective possessive may even be used substantively ; as, جو اپنے ہین کو, if you shall kill your very own, then the protection of whom will you make ? But, if adopted in a respectful sense merely, as noted at paragraph 62, this word does not admit of inflection before postpositions ; so, آپ کی, چرچہ رہنے سی مجھے سکھ. ہی I have pleasure, Sir, in your living a long life ; and never اپنا &c. unless as the simple pronoun. When in the second member of a sentence, however, a pronoun refers to the same person or thing as the nominative of the verb in the first, the peculiar, and not the common, must then be adopted ; so, میں اور میرا باپ I and my father.

65. To pronouns, and more rarely to nouns, the reflective آپ or خود self, and the adjective اپنے own, are subjoined to denote peculiarity, identity, or emphasis ; but the adverb ہی or ہین which generally becomes ری (i) when affixed to مجھ is most in use for this purpose, and even سو آپ or خود may be employed at the same time with it ; so, یہ حویلی میں فی خود اس کی تین تمام کیا I myself completed this ;

میری نج کی ہے *this house is my own* ; اسی رد بدل میں *in this very altercation* ; آپ ہی میں آپ or آپ ہی میں *I my very self* ; آپ ہی میں *of myself I transacted this business* ; وہیں *at that very (place)*. And to آپ when adopted as an appellative of honour, خود is at times subjoined, or even لوگت or لوگوں if plurality is intended.

66. As a mere interrogative, کیا *what? which?* is not applicable to persons; but it is often used by way of scorn, as well as to express satisfaction, astonishment, or desire: and in these senses it may be immediately followed by the appellations of human beings; as, کیا حرامزادہ *what a scoundrel!* کیا دیکھتا ہے کہ ایک تپسی درخت میں اُلٹا لٹکا ہوا ہے *what is he seeing (or he is astonished at seeing) that a devotee is suspended head downwards in a tree*. It may be also adopted discriminatively; as, کیا ہندو کیا مسلمان *whether Hindū or Musalmān*. In negative sentences, the interrogatives, whether pronouns or adverbs, are idiomatically preferred to the relatives; so, وہ کون *who he is I know not*; کہاں سی اور کب آیا تھا *whence and when he came I know not*; but, in interrogative sentences, where no negation is expressed, the relative pronoun may be substituted for the interrogative; as, تم جانتی ہو کہاں جہان صاحب رہتا ہے سو تم جانتی ہو *do you know where the gentleman lives?* To denote non-existence, dissimilitude, or difference, moreover, the adverb کہاں وہ راجا کہاں وہ *where is that prince? where that princess?* meaning, that

they exist not ; کہان گنگا تيلي where is king Bhoj? where Gangā the oilman? importing that there is no resemblance between them ; جو بلاواڻي ٻچي کو کياتا هي سو چوهي کو کب the cat that eats its own young is not likely to let the rat escape.

67. The relative جو or جُون may frequently precede its substantive, and the demonstrative pronoun is often substituted for the correlative; so, جس راني کو بہت سا چاہتا تيا اُسي which princess he liked best, to her giving that fruit he said: and though جو is more commonly used than جُون and سو than تون yet, in reply to the interrogative کون the latter, for the sake of sound or emphasis, seems preferable.

68. The words کوئي and ڪجهه are constantly used in an indefinite sense; but کوئي is generally applied to animate beings and ڪجهه to inanimate: this distinction, however, is not always observed; so, ڪوئي ڪجهه آڏمي any thing, some man.

69. The verb commonly agrees in gender and number with the nominative or agent of the sentence; except that, to a number of irrational beings, taken collectively, a singular verb may be attributed; and that in general a plural verb is used with such terms of honour or respect in the singular as are substituted for the second personal pronoun: so, وڌ جوکي ڏيا ڪرڻا he makes a practice of guarding; جب ڀڄ خبر پهتجي when this intelligence arrived; سو گهوڙا آيا or سو گهوڙي آئي a hundred horse came; مھاراج آپ بڙي محنت ڪرڻي ھماري واسطي آئي هين your highness has

with great labour come on my account ; اگر شدہ جہان ارشاد کریں *if your majesty shall direct*. And, when two or more nominatives of different genders come together in the same member of a sentence, the verb and participles usually accord with the masculine in this particular, as before exemplified at paragraph 53. Transitive verbs, however, in any past tense of the active voice, in construction with which the particle نی must follow the agent, are made to agree in gender and number with the object of the sentence, provided that it is a noun, either understood, or stated as is most usual in the nominative case ; but, if the object be placed in the oblique case, or if it be a member of a sentence, the verb is invariably used in the third person singular masculine. The agent of the sentence, when expressed, in this construction is generally inflected by نی if capable of inflection ; the first and second personal pronouns being the only words liable to change for case, that retain the form of the nominative,* whether in the singular or plural, before this affix.† With the verb لانا *to bring*, however, which is in fact compounded of لی *take* and آنا *to come*, or with بولنا *to speak*, though the former seems in all cases to convey a transitive meaning and the latter sometimes so, this construction is never admitted ; as, کوئی جوابی مارو,

* If the adverb (ی) (i) be affixed, however, to the second person, the inflected form is used ; so, اس جہان میں صرف تجھی نے گناہ نہیں کیا ہے *in this world thou alone hast not committed crime*.

† See, moreover, paragraph 25 and the note to it.

اَیْنِکَن خرید لایا *a Brāhman purchased (and) brought an egg-plan* ;
وہ بولا کہ *he said that—**

70. The form of the infinitive serves for the gerund or verbal noun, and, in many cases, for the noun of instrument or of place, as has been already noticed : but it is also sometimes used instead of the imperative, or elliptically to denote the absolute necessity of the action ; as, اُس سی غافل مت رہنا (*it is necessary*) *not to remain neglectful of him* ; تُم جلدی پہنچنا *you (must) arrive quickly* ; مَیں تمہاری نہیں ماننی کا *I can by no means obey your (word)* ; یہ نہیں رہنی کا (*there is an absolute necessity*) *of this not remaining*.

71. The past participle sometimes in its simple form, but more frequently when compounded with ہوا, is adopted elliptically or absolutely in the state of the inflected masculine singular, whatever the gender or number of the governing noun may be, to denote the condition or circumstances of the agent in the performance of the action indicated by the subsequent verb ; as, اُسکی لئی *taken of him or for his sake* ; جسکی ماری *stricken of which or through which* ; سب ساز ایک سُر مین ملائی ہوئی ناچتی تھی *having made to accord all the instruments in one tone (she) was dancing*, رنگ برنگ کی پوشاکین پہنی ہوئی سیکڑون پری پیکرین جھولتیاں ہیں *hundreds of fairy-faced (damsels) having put on garments of various colours are swinging*. And the present participle, whether in

* بکنا *to chatter* is also considered an intransitive verb, and does not admit ني before it ; سو, اُنی لاف گراف *he chattered so much nonsense*.

the simple form or compounded with *هُوَ* is also much used, in like manner and in the like state of the inflected masculine singular, to denote an action simultaneous with, or the immediate cause of, what the following verb declares ; as, *وَهُ جَلْتِي هُوِي*, *on going away he had kept saying that (on) mounting on this you must not use the whip or strike the spur* ; *اَجَكْتِ كَهْتِي هُوِي جِي سَكَتَا هِي* (*by*) *saying what is improper, the mind becomes sad* : with *هِي*, the particle of peculiarity or identity, or with *وَقْت* *time*, subjoined, the simple present participle, too, is thus very frequently adopted ; as, *وَهُ دِيكَهْتِي هِي بِيچَكْتِ سِي رَه گِي* *immediately on seeing that she remained as one aghast* ; *دِيوتا ني پهل ديتي وقت يَه مَجَه سِي كها* *the divinity (at) the time (of) giving the fruit told this to me*. Both the past and present simple participles, moreover, are often used in the same state and elliptical manner, substantively, in composition with a preceding noun ; and sometimes they are constructed with a preposition or postposition, or with a genitive case ; so, *شام هُوِي* (*on*) *the becoming evening* ; *صبح هوتي* (*on*) *the becoming morning* ; *پل مارتِي* (*in*) *the striking an eye-lid* ; *بنا سَمَجِي* *without having understood* ; *بنا بات سُنِي* *without having heard a word* ; *دو گھڑِي رات رهي سِي* *since night remaining two hours* ; *اِبْنِي سوامِي كِي جِيَتِي* (*in*) *the living of her husband* ; *ميري* (*at*) *the remaining of me or before me* ; *جَنَكِي دِيكَهِي* (*in*) *the sight of all* ; *ايك دم بي* (*in*) *the sight of all* ; *سب كِي دِيكَهْتِي* (*in*) *the sight of all* ; *سُچِي مَكْر كِي نه رها* *one moment without the meditation of deceit he*

rests not ; جاڙون کي نڪلتي (at) *the coming forth of the cold weather* ; they are, also, both frequently used as nouns of either gender : and, when adopted adjectively, if separated in construction from the substantive, they are used as uninflected masculines singular, whatever the case, gender, and number of the substantive may be ; so, بيٽي بيٽي کو مڙا ديکھ *seeing the son and daughter dead*.

72. The past indefinite of a verb seems at times used in a present or future sense ; as, جو وڏو ملي تو هماري جان رهي نهنين تو گيئي, *if she be found, then my life remains, otherwise it is gone* ; اهي اڀني دل مين جانا اب به مڃي مقرر ڪيا *he thought in his own mind now this certainly will eat me up*.

73. The present, when celerity in the performance of any enterprise is emphatically denoted, may be used in the sense of the future ; as, مين اڀي اڀي گهر جاتا هون اور بيٽي کو لاکر تيري سامهني, *I am this instant going home ; and, having brought (my) son, am sacrificing (him) in thy presence*.

74. The indefinite future, or aorist, may not only convey a present meaning, but it may be constructed with an auxiliary verb as a present participle even ; yet when used in the latter way, it may be often understood as retaining its future sense : so, اس مين کوسون نکل گیا ديکھي تو شام هو گيئي, *in this (space of time) he went forth (many) kos, (when) he looks then evening is become* ; “ خرامان صبا صحن مين چارو ” دماغون کو ديتي پھري گل کي بو “ *the light-paced zephyr whirls round the lawn, imparting to the brain the fragrance of the rose* ; نه ٿنڌا رجي هي نه گرم *neither cold nor hot pleases* ;

میں اپنی پُرب اوستھا *I am opening, or I am about to open*; تیری آگے پرگت کروں ہوں *I am about to make manifest my former state before thee*.

75. The adverbs of negation مت or نہ or نہیں may be used either before or after verbs: مت however is peculiar to imperatives, or to infinitives adopted for them; نہ may be applied to any mood, but in prose it rarely can be postponed to the verb; whilst نہیں, though incapable of being joined to the imperative, is yet more emphatical and in more general use than نہ with the other parts of a verb; so, مت پوچھو *do not ask*; مت بھولیو *you must not forget*; نہ جانو *do not suppose*; لگا نہ دل کو کہیں کیا نہین تونی *place not thy affections anywhere; what hast thou not heard?* When the emphatic نہیں, moreover, is adopted, it frequently, with elegance, supplants the present of the verb ہو at the end of a sentence; as, ظلم لائے نہین *acts of cruelty (are) not becoming thy dignity*: and, in a compound sentence, the negative adverb may sometimes be understood in the first member and expressed conjunctively in the second part only; so, *Mir Taqī* says, “مسجد میں ہے کیا شے پیالا نہ نوالا” *in the mosque, O shaikh! is there (neither) a cup nor a morsel?*

76. The conjunctions کہ and جو *that*, are adopted at the beginning of one member of a sentence, which points out the object or reason of another generally preceding; as, مبارک تجھی آی *we congratulate thee*, “کہ پیدا ہوا وارث تاج و تخت” *happy prince! because an heir to the crown and throne is born*. To کہ, moreover, such adverbs as کیوں or کس are frequently pre-

fixed ; as, *مَارُو تَا كِه بِهَر كِهِي مِين مَنَه نِه دِيكُون* *strike off (his) head, to the end that I may never more see (his) face.* . This conjunction, too, may be used by the way of comparison or distinction ; as, *اِيڪ آدَمِي مَرِي بَهترِ كِه تمام شَهر* *(that) one man die is better than a whole city ;* *اِسڪو كِه اُسڪو تُولِيوِي* *thou mayest take either this or that :* it is, moreover, sometimes used in the sense of *saying that* ; as, *بِه كِهَر سَنگَهاس مَنگايا اَوَر پان تِلڪ دِيڪر اُس پَر بَٹَھايا كِه تُم اب* *saying this he called for the throne, and having given (him) pān (and) tilak, seated (him) on it, (saying) that you are now become invincible :* but it may be adopted as the relative pronoun, after the idiom of the Persians ; and, in some cases, the application of it seems intended merely to connect the members of a sentence, the meaning in other respects appearing redundant.

77. The conjunctions *اَوَر* or *اَو* or *و* may be used almost promiscuously, though *اَوَر* is generally adopted to connect sentences as well as words, and *و* is rarely used, except to link together Arabic or Persian nouns ; as, *هزارون شُڪر اُس خُدا كِي كِه جَسَنِي* *abnī* *تمام خَلقت مِين اِنسان كو فَضيلت عطا فرمائي اَوَر عَقْل كِي تاج مَرصع* *thousands of thanks to that God, who has granted to man superiority over all the creation, and adorned his brow with the studded crown of wisdom (for his guidance) in both spiritual and temporal affairs.* In this example, besides the uses of *اَوَر* and *و* may be noticed the application of the conjunction *كِه* which joins the members of the sentence, as remarked in the preceding paragraph, without importing any other sense than what the subsequent relative might apparently

have conveyed. With numerals or with other nouns, even, these copulative conjunctions are sometimes elegantly omitted ; as, *هَينَ سَيِّكُزُونِ هزارونِ لاکھوں شہرِ قَصَبِی بستی ہینَ* *hundreds, thousands, tens of thousands, cities, towns, are inhabited.*

78. The conditional conjunction اگر or جو *if* requires the consequential تو or پس *then*, in the following member of the sentence ; as, *اگر کوئی اس میں تَجَبی پکڑی تو اُسے میری پاس لی آتا* *if any one should interrupt thee in this, then (fail not) to bring him to me :* but the conditional is sometimes idiomatically omitted ; so, *اس نے کہا مہاراج دو گئی تو کیوں نہ کھاؤنگا* *this (person) said, Sir, (if) you will give, then why shall I not eat ?*

79. The adverb جوں or جوں must in general be answered by the correlative توں or تبوں and جوں جوں by توں توں ; in like manner the emphatic adverb of time جوںہیں is followed by جوںہیں کئی نبی کھایا وونہیں چیٹھاکی مر گیا, *so, as soon as the dog ate it, at that very moment he tossing about expired :* and though, to denote comparison, جوں may be applied alone, yet as adverbs of manner تبوں and جوں assume کر ; so, *میں کہوں جیونکر* “ *so, as I may say, so is it incumbent on thee to perform the business.*

80. The usual term of affirmation or assent is ہاں *yes*, but this may be understood, and پرمرو مُرشد or فیلہ گاہ or صاحب or some other appellation of respect only be expressed, especially in the reply of a servant to his master, or of an inferior to his superior.

81. The residence of any one is often denoted by یہاں *and*, if more than one place is mentioned, وہاں may be used distinctively

for a similar purpose ; as, *صاحب کي بهان جا وُهان نِهين*, *go to the gentleman's house here, not to that there*. Sometimes, however, the mere genitive case is adopted, the adverb being understood ; and the postposition *پاس* may be applied in the same manner as *بهان* ; so, *نُورَ چاڪر جو اُس کي دَوَڙي تو اُس کو اُس کي*, *the servants, who ran to her house, seized and took her away from it*.

82. Two words of similar meaning, which resemble each other in sound, are sometimes adopted where one alone would suffice, as in the instance of *نُورَ چاڪر* above given : but one of such words seems frequently to have no meaning, and to be used for the sake of the sound only ; as, *جُهڻو مُوڻو*, *falsehood*, *ڪُھسِر پُھسِر* *a whisper*. By a repetition, however, of nouns or pronouns, as well as of adjectives, participles, or numerals, individuality may be intended ; as, *تَانِي فِي سَب لَوڳُن کو ٻَلاڪر ايڪ*, *the judge, having summoned all the people, gave to every man a stick apiece, each of a cubit in length* ; *اِني اِني اِني بَدِيا آزماوين* *let us each try his own skill* ; *هر ايڪ اَدِمي ايڪ اِيڪ گھڙا دُڍه کا بهرڪر* *each man having filled each a pitcher of milk* : and when a verb is repeated, continuation of the act is generally denoted ; as, *چلا چلا* *continuing to impel* ; *مار مار مار ڏال ڏال* *keep striking down* : or, when two past participles of the same transitive verb come together, the latter of them being in the feminine gender, reciprocity of action is intended ; as, *ڪَپَڻجا ڪَپَڻجا* *pulling and hauling* ; *ڪها ڪهي* *altercation* ; *مارا ماري* *scuffle* ; *دِکَها دِکَها* *mutual looking ; competition, emulation* :

or, when *ہو* precedes a reduplicated past participle, indifference as to the act is denoted; so, *دیکھا نہ دیکھا* *seen (or) not seen*; *ہوا نہ ہوا* *been (or) not been*: but when the past participle, or past conjunctive participle, of a causal verb is subjoined to the past participle or root of the neuter or active, the intention is to show that the action is ready or completely done; as, *بنا بنایا* *ready made*; *بني بنائی* *having completely prepared*; *پکا پکایا* *ready cooked*; *مچ سجاکر* *having completely prepared*; *بیٹھی بیٹھائی* *in sitting still*. Here, too, may be noticed such idiomatical phrases as *بیچون بیچ* *in the very midst*; *رات راتوں* *in the dead of the night*; *کانوں کان* *with all (his) ears*.

83. To the names of different classes, different appellations of honour are added by way of distinction; thus Brāhmans take *پانڈی* or *دوبی* or *تواری* or *چوہی*; Musalmān Fakīrs are addressed with *شاد* or *صوفی* or *پیر*; Hindū devotees or religious people, with *گرو* or *بیگت* or *گوسائین* or *سائین*; Rājputs, with *ٹھاکر*; or Rājputs and Sikhs, with *رائی* or *سنگھ*; Moguls, with *مرزا* before the proper name, or *بیگت* after it, also with *آغا* or *خواجہ*; Saiyids, with *میر*; Shaikhs, with *شیخ*; Pathāns, with *خان*; Doctors, with *پنڈت* or *مولوی* or *ملا*; Merchants or Bankers, with *ساد* or *سیٹھ*; Ladies, with *بی* or *صاحبہ* or *خاتون* or *بیگم* or *خانم*. And the most common terms of respectful address used generally are *پناه* or *مہاراج* or *قبلہ عالم* *your Majesty!* or *پیر و مرشد* or *بابو* or *ولا* or *ٹھاکر* or *جی* or *میان* or *صاحب* *Sire!* *Master!* *Worship!* *پرور* *cherisher of the poor*.

Days of the Week.

Hindūstāni.	Hinduwī.	Persian.	English.
اتوار	رَبِيعَار	يَكْشَنَبَه	Sunday.
سوموار or پير	سومبار	دُوشَنَبَه	Monday.
منگل	منگلبار	سَه شَنَبَه	Tuesday.
بدھ	بدھبار	چہار شَنَبَه	Wednesday.
جمعہ رات	برہسپتار	پنج شَنَبَه	Thursday.
جمعہ	سُکْر بار	آدینہ	Friday.
سنیچر	سَنِيبَار	شَنَبَه or ہفتہ	Saturday.

The Months in Hindustani and English.

Beginning from the 9th to the 13th of	April	بِيسَاکِہ	August	بہادون	December	دِوس
	May	جِبِہِہ	September	کُور or آسِن	January	مَآگِہ
	June	اَسَاوَد	October	کَانِک or کَارِک	February	بہاگن or بہاگن
	July	سَراون or ساون	November	اکھن	March	چِیت

The Lunar Months of the Arabians are

which are commonly made to consist of	Lunar			which are commonly made to consist of	Lunar
مُحَرَّم	30			رَجَب	30
صَفَر	29			شَعْبَان	29
رَبِيعُ الْأَوَّلِ	30			رَمَضَان	30
رَبِيعُ الثَّانِي or رَبِيعُ الْآخِر	29			شَوَّال	29
جُمَادِ الْأَوَّلِ	30			ذِي الْقَعْدَةِ or ذِي نَعْدَةِ	30
جُمَادِ الثَّانِي or جُمَادِ الْآخِر	29			ذِي الْحِجَّةِ or ذِي حِجَّہ	29

And in every intercalary year, which occurs eleven times in the period of thirty years, the last month has thirty days.

SHORT SENTENCES,

IN PERSIAN, ROMAN, AND NAGARI CHARACTERS,

With a Free as well as a Verbal Translation and Grammatical Analysis, for
the assistance and exercise of Learners.آدمي کا کتا The man's dog ¹

आदमी का कुत्ता

راجا کی گھوڑی کا کان The prince's horse's ear ² राजा के घोड़े का कानآدمي کی بھائی کی mare³ آدمي के भाई की घोड़ीThe boy's father's ser- लड़के के बाप के नौकर
vantsآدمیوں کی کتوں کو To the men's dogs ⁵

आदमियों के कुत्तों को

*Verbal Translation and Analysis.*¹ Man-of dog. *Ādmī*, s. m. f. sing. gen. case (declined like *دانا* see paragraph 10 of the Grammar), governed by *kā*, a postposition mas. uninflected (par. 7) to agree with *kuttā*, s. m. sing. nom. case (declined like *بیتا* par. 10).² Prince-of horse-of ear. *Rājā*, s. m. sing. (declined like *دانا* par. 10) gen. case, governed by *ke*, postpos. mas. inflected (from *kā*, par. 7) to agree with *ghorē*, s. m. sing. gen. case (declined like *بیتا* par. 10) and governed by *kā*, postpos. mas. uninflected (par. 7) agreeing with *kān*, s. m. sing. nom. case (declined like *دانا* par. 10).³ Man-of brother-of mare. *Ādmī*, s. m. sing. gen. case, governed by *ke*, postpos. mas. inflected (from *kā*, par. 7) to agree with *bhāī*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *kī*, of, postpos. fem. (from *kā*, par. 7) agreeing with *ghorī*, s. f. (formed from *ghorū*, by changing the final *ā* to *ī*, par. 4) sing. nom. case (declined like *بیتا* par. 10).⁴ Boy-of father-of servants. *Larke*, s. m. sing. gen. case (nom. *lar-kā*, declined like *بیتا* par. 10) governed by *ke*, postpos. mas. agreeing with *bāp*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *ke*, postpos. mas. inflected to agree with *naukar*, s. m. plur. nom. (declined like *دانا* par. 10).⁵ Men-of dogs-to. *Ādmīyon*, s. m. f. plur. gen. case (nom. sing. *ādmī*, declined like *دانا* par. 10) governed by *ke*, postpos. mas. agreeing with *kuttoṇ*, s. m. plur. dat. case (nom. *kuttā*, declined like *بیتا* par. 10) governed by *ko* (par. 7).

راجا کی ہاتھی کی کان سی	From the prince's elephant's ear ⁶	राजा के हाथी के कान से
دانا کی کتابوں میں	In the sage's books ⁷	दाना की किताबों में
گھر کی دروازی پر	At the house door ⁸	घर के दरवाजे पर
دسویں سپاہی کا حصہ	The tenth soldier's portion ⁹	दस्वें सिपाही का हिस्सा
اچھی جگہ کی پاس	Near a good place ¹⁰	अच्छी जगह के पास
کالی گھوڑی کی پیٹھ پر	On the back of a black horse ¹¹	काले घोड़े की पीठ पर
بڑی بڑی آنکھیں	Very great eyes ¹²	बड़ी बड़ी आंखें
ایسی لوگوں کی ساتھ	In company with such people ¹³	ऐसे लोगों के साथ

⁶ Prince-of elephant-of ear-from. *Rājā*, s. m. sing. gen. case, governed by *ke*, postpos. mas. agreeing with *hāthī*, s. m. sing. gen. case (declined like *دانا* par. 10) governed by *ke*, postpos. mas. agreeing with *kūn*, s. m. sing. abl. case, governed by *se*, postpos. ⁷ Sage-of books-in. *Dānā-kī*, s. m. sing. gen. case: *kitābōṁ meṁ*, s. f. plur. (nom. sing. *kitāb*, declined like *بات* par. 10) abl. case. ⁸ House-of door-at. *Ghar-ke*, s. m. sing. gen. case: *darwāze-par*, s. m. sing. (nom. *darwāza*, declined like *دانه* par. 10) abl. case (par. 7). ⁹ (The) tenth soldier-of portion. *Daswēn*, ordinal of number (nom. sing. *daswān*, from *das*: par. 13 and 49) mas. inflected to agree with *sipāhī*, s. m. (derived from *sipāh*, army, by affixing *ī*: par. 49) gen. case (declined like *دانا* par. 10) governed by *kā*, postpos. mas. agreeing with *hiṣṣa*, s. m. sing. nom. case (declined like *دانه* par. 10). ¹⁰ Good place-of (side-at) near. *Achchhī*, adj. fem. sing. (mas. *achchhā*: par. 12) agreeing with *jagah*, s. f. sing. gen. case (par. 10) governed by *ke*, postpos. mas. agreeing with *pās* (at the side, near: par. 36). ¹¹ Black horse-of back-on. *Kālē*, adj. mas. inflected (from *kālū*) to agree with *ghore*, s. m. sing. gen. case, governed by *kī*, postpos. fem. (mas. *kā*) agreeing with *pīṭh*, s. f. (declined like *بات* par. 10) abl. case, governed by *par*, postpos. (par. 7). ¹² Great great eyes. *Barī*, adj. fem. (nom. mas. *barā*: par. 12) repeated to denote a superlative degree (par. 14) and agreeing with *ānkhen*, s. f. plur. nom. case (sing. *ānkh*, declined like *بات* par. 10). ¹³ Such people-of company (in). *Aise*, adj. (formed from *is*, this, and *sā*, like: par. 15) mas. inflected to agree with *logon*, s. m. plur. (sing. *log*, declined like *دانا*) gen. case, governed by *ke*, postpos. mas. inflected to agree with *sāth*, s. m. abl. case (governed by a postpos. understood: par. 36).

मैं बाहर जाऊंगा I am going out ¹⁴	मैं बाहर जाऊंगा
मेरा कपड़ा लाओ Bring my clothes ¹⁵	मेरा कपड़ा लाओ
Will you say something to me ? ¹⁶	मुझे कुछ कहोगे
We (or I) shall go to-morrow ¹⁷	हम कल जावेंगे
You must come immediately ¹⁸	तुम जल्द आइयो
How are you ? ¹⁹	तुम कैसे हो
What is your age ? ²⁰	तुम्हारी उम्र क्या है

¹⁴ I out will go. *Main*, pron. 1st pers. sing. (par. 16) governing the verb: *bāhir*, postpos. or adv. (par. 36): *jā'ūngā*, v. n. (root, *jā*) fut. indef. 1st pers. sing. (par. 27) governed by *main*. ¹⁵ My clothes bring. *Merā*, pron. possessive or gen. case sing. (nom. *main*) mas. agreeing with *kaprā*, s. m. sing. nom. case though acted upon by the verb (par. 55): *lā'o* v. n. (being a compound of *le*, having taken, and *ā'o*, come) imper. 2nd pers. plur. (par. 27) governed by *tum*, you, understood. ¹⁶ Me-to something will (you) say? *Mujh-e*, pron. 1st pers. sing. dat. or accus. case: *kuchh*, pron. indef. nom. case (par. 16) acted upon by the verb (par. 55): *kahoge*, v. a. (root, *kah*: par. 20) fut. 2nd pers. plur. (par. 27). ¹⁷ We to-morrow shall go. *Ham*, pron. 1st pers. (par. 16) plur. (frequently adopted for the sing.) nom. case, governing the verb: *kal*, adv. (*yesterday*, if used with a past tense of a verb, or *to-morrow*, with a verb future as in this instance): *jāvenge*, v. n. fut. plur. 1st pers. governed by *ham*. ¹⁸ You quick (immediately) come. *Tum*, pron. 2nd pers. (par. 16) plur. (often used for the singular: par. 62) governing the verb: *jald*, adj. (often used adverbially) *ā'iyō*, v. n. (root *ā*: par. 20) imper. plur. (a respectful form: par. 28; but frequently used in an absolute imperative sense). ¹⁹ You what-like are? *Tum*, pron. 2nd pers. plur.: *kaise*, adj. (derived from *kis*, what? and *sā*, like: par. 15) plur. mas. agreeing with the person to whom *tum* may refer: *ho*, v. substantive, pres. tense, 2nd pers. plur. governed by *tum*. ²⁰ Your age what is? *Tumhārī*, pron. plur. gen. case, fem. agreeing with *umr*, s. f. nom. case: *kyā*, pron. interrog. nom. or accus. (par. 16): *hai*, v. subst. pres. tense, 3rd pers. sing. (par. 33).

یہ، اچھا، موسم ہے This is fine weather ²¹	यिह अच्छा मौसिम है
وہ پھر کہو Say that again ²²	वुह फेर कहो
وہ سب چپ رہے They all remained silent ²³	वे सब चुप रहे
کون شور کرتا ہے Who is making a noise ? ²⁴	कौन शोर कर्ता है
آج دن پھر چھا ہے It is fair to-day ²⁵	आज दिन फर्का है
گھٹا نمود ہوا It is cloudy ²⁶	घटा नमूद हुआ
آج پانی برسے گا Will it rain to-day ? ²⁷	आज पानी बरसेगा
بہت گرمی ہے It is very hot ²⁸	बहुत गर्मी है
آسمان خُرب صاف ہے The sky is quite clear ²⁹	आस्मान खूब साफ है

²¹ This good season (weather) is. *Yih*, pron. demonstrative proximate (par. 16): *achchhā*, adj. mas. sing. agreeing with *mausim*, s. m. nom. sing. *hai*, v. subst. pres. 3rd pers. sing. ²² That having returned (again) say. *Wuh*, pron. demonstrative remote, nom. sing. (par. 16): *pher*, v. a. causal of *phir-nā* (par. 29) root or conjunctive past particip. (par. 24): *kaho*, v. a. imper. 2nd pers. plur. (par. 27) governed by *tum* understood. ²³ They all silent remained. *We*, pron. 3rd pers. plur. nom. case: *sab*, adj.: *chup*, adj.: *rahe*, v. n. past indef. tense, 3rd pers. plur. governed by *we*. ²⁴ Who noise making is? *Kaun*, pron. interrog. nom. case governing the verb: *shor*, s. m. nom. sing. though acted upon by the verb (par. 55): *kartā hai*, v. a. (root, *kar*) pres. def. tense, 3rd pers. mas. sing. governed by *kaun*. ²⁵ To-day fair is. *Āj*, adv.: *din*, s. m. (*āj* or *āj din*, to-day): *pharchhā*, adj. mas. agreeing with *din*: *hai*, v. subst. pres. 3rd pers. sing. ²⁶ Cloudiness apparent is. *Ghaṭā*, s. f. (declined like *بات* par. 10) sing. nom. case: *namūd*, s. f. governed by some postpos. understood (par. 55), or adj.: *hai*, v. subst. as before. ²⁷ To-day water will rain? *Āj*, adv.: *pānī*, s. m. nom. case (declined like *دانا* par. 10): *barsegā*, v. n. (root, *baras*) fut. indef. 3rd pers. mas. sing. (par. 27) governed by *pānī*. ²⁸ Much heat is. *Bahut*, adj. s. f.: *garmī* (an abstract noun formed from the adj. *garm*, hot, by subjoining *ī*: par. 45), sing. nom. case. ²⁹ Sky well clear is. *Āsmān*, s. m. sing. nom.: *khūb*, adj. (much used adverbially, in the sense of well, very): *śaf*, adj.

Order dinner ³⁰ کھانی کا حکم دو	खाने का हुक्म दो
Send for the <i>pālki</i> quickly ³¹ پالکی جلدی منگاؤ	पालकी जल्दी मंगाओ
Call the bearers ³² مُشیونکو بلاؤ	मुटियों को बुलाओ
What is (your) command? ³³ حکم کیا ہے	हुक्म क्या है
Call the bricklayer ³⁴ راجِ مِستری کو بلاؤ	राज मिस्त्री को बुलाओ
Is any one there? ³⁵ وہاں کوئی ہے	वहाँ कोई है
Come, take off (my) boots ³⁶ آؤ موزی اتارو	आओ मोजे उतारो
Bring some sherbet ³⁷ تھوڑا شربت لاؤ	थोड़ा शर्बत लाओ
Bring cold water ³⁸ ٹھنڈا پانی لاؤ	ठंडा पानी लाओ

³⁰ Eating (dinner)-of order give. *Khāne-kā*, v. a. infin. mood (used as a noun of action : par. 21), gen. case sing. : *ḥukm*, s. m. nom. case sing. (acted upon by the verb : par. 55) : *do*, v. a. (root *de*) imperative, 2nd pers. plur. (contracted from *de'o* : par. 27). ³¹ *Pālki* quickness- (with) cause to ask for. *Pālki*, s. f. sing. nom. case : *jaldī*, s. f. (an abstract noun formed from *jald* by subjoining *ī* : par. 45) governed by some postpos. understood (par. 55) : *mangū'o*, v. a. (root, *mangā*, being a causal of *māng* : par. 29) imperative mood, 2nd pers. plur. ³² Bearers-to cause to speak. *Muṭiyonī-ko*, s. m. plur. dat. or accus. case (from *muṭiyā*) governed by *bulū'o*, v. a. (root *bulū*, causal of *bol* : par. 29) imperat. 2nd pers. plur. ³³ Command what is? *Ḥukm*, s. m. nom. sing. : *kyā*, pron. interrog. nom. (par. 16). ³⁴ Bricklayer-to call. *Rāj* or *rāj-mistārī*, s. m. dat. or accus. sing. governed by *ko*. ³⁵ There any one is? *Wahān*, adv. (par. 37) derived from the pron. *wuh* or *wah* (par. 51) : *ko'ī*, pron. indef. nom. case (par. 16). ³⁶ Come, boots cause to descend. *Ā'o*, v. n. (root, *ā*) imperat. 2nd pers. plur. : *moze*, s. m. plur. nom. case (from *moza*) : *utāro*, v. a. (root, *utār*, causal of *utar* : par. 29) imperat. 2nd pers. plur. ³⁷ Little sherbet (drink) bring. *Thorā*, adj. mas. agreeing with *sharbat*, s. m. nom. sing. : *lā'o*, v. n. imperat. 2nd pers. plur. (root, *lā*, for *le*, having taken, and *ā*, come). ³⁸ Cold water bring. *Thandā*, adj. mas. agreeing with *pānī*, s. m. sing. nom. case.

F A B L E

OF THE

Four learned, but indiscreet, Brāhmanas, who restored a dead Tiger to life.

IN THE DEVANĀGARĪ CHARACTER.

बैताल बोला ऐ राजा जयखल नाम नगर वहां का वर्धमान नाम राजा उस के नगर में विष्णुस्वामी नाम ब्राह्मण उस के चार बेटे एक ज्वारी दूसा कस्बीबाज़ तीसा खिनला चौथा नास्तिक एक दिन बुद्ध ब्राह्मण अपने बेटों को सम्झाने लगा कि जो कोई जूआ खेल्ता है उस के घर में लक्ष्मी नहीं रहती यह सुन बुद्ध ज्वारी अपने जी में ब्रह्म दिक्क झुआ और फिर उन्ने कहा कि राज सौति में ऐसे लिखता है कि ज्वारी के नाक कान काट देस से निकाल दीजे इसी लिये उत्तम है कि और लोग जूआ न खेलें ॥

और ज्वारी के जोरू लड़कों को घर में होते भी घर में न जानिये क्यूं कि नहीं मझलूम किस वक्त्त हार दे और जो बेस्वा के चरित्रों पर मोहित होते हैं सो अपने जी को दुख बिसाते हैं और कस्बी के बस में हो सर्वस अग्रा दे अंत को चोरी कर्ते हैं और ऐसे कहा है कि जो नारी आदमी के मन को एक घड़ी में मोह ले ऐसी नारी से ज्ञानी दूर रहते हैं और अज्ञानी उस से प्रीत कर अग्रा सत ग्रील जस आचार विचार नेम धर्म सब खोते हैं और उस को अपने गुरु का उपदेस भला नहीं लगता और ऐसे कहा है कि जिस ने अग्नी लाज

खोई दूसरे को वह कब बेहुमत करने से उर्ता है और मसल है कि जो बिलाव अपने बच्चे को खाता है सो चूहे को कब छोड़ेगा ॥

फिर कहने लगा कि जिन्हों ने बालकपन में बिद्या न पढ़ी और जवानी में काम से आतुर हो जीवन के गर्व में रहे सो बृद्ध काल में पकता कर हिर्ष की आग में जलते हैं यह बात सुन उन चारों ने आपस में विचार कर कहा कि बिद्या हीन पुरुष के जीने से मर्ना भला है इस से उत्तम यह है कि विदेस में जाकर बिद्या पढ़िये यह बात आपस में ठानवे एक और नगर में गये और कित्ती एक मुदत के बन्ध पढ़के पंडित हो अपने घर को चले राह में देखते क्या हैं कि एक कंजर मूए हूए शेर की हड्डी चमड़ा जुदा कर गटरी बांध चाहे कि ले जाय इस में उन्होंने ने आपस में कहा कि आओ अपनी अपनी बिद्या आजूमावें ॥

यिह ठहरा एक ने उसे बुलाकर कुछ दिया और वह पोठ ले उसे बिदा किया और रस्ते से किनारे हो उस मोट को खोल एक ने सारी हड्डियां जा बजा लगा मंत्र पढ़ कींटा मारा कि वे हाड़ लग गये दूसरे ने इसी तरह से उन हड्डियों पर मास जमा दिया तीसरे ने इसी भांति से मास पर चाम बिठा दिया चौथे ने इसी रीत से उसे जिला दिया फिर वह उठते ही इन चारों को खा गया ॥

इत्नी कथा कह बेताल बोला ऐ राजा उन चारों में कौन अधिक मूरख था राजा बिक्रम ने कहा जिस ने उसे जिला दिया सोई बड़ा मूरख था और ऐसा कहा है कि बुद्धि बिना बिद्या किमू काम की नहीं बल्कि बिद्या से बुद्धि उत्तम है और बुद्धि हीन इसी तरह मर्ते हैं जैसे सिंह के जिलानेवाले मूए ॥

The preceding Fable in the Persian character.

بِئَال بولا آي راجا جيسَٽل نام نگر وھان کا وردھمان نام راجا اُس کي نگر مين
 بَشَنسوامي نام براھمن اُس کي چار بيٺي ايڪ جُوارِي دُوسرا کَسِيماز تيسرا
 چُهڻلا جوتها ناسِٽڪ ايڪ دن وَه براھمن اُپني بيٺن کو سَمجھائي لڳا کي جو کوڙي
 ڪَوا ڪھيلنا هِي اُس کي گھر مين لڄھمي نھين رھتي يھ سُن وَه جُوارِي اُپني جِي
 مين بھت دِق ھوا اور پھر اُنئي ڪھا کي راج نِيڪِت مين آيسي لڳھتا هِي کي جُوارِي
 کي ناڪ کان کاٽ ديس سي نڪال دِججي اسي لِيي اُتم هِي کي اور لوڪ جُوا
 نه ڪھلين

اور جُوارِي کي جو رو ٿڙڪون کو گھر مين ھوتِي بھي گھر مين نه جانئي ڪيون کي نھين
 معلوم ڪس وَڪت ھاز دي اور جو بيسوا کي چڙھن پرموھت ھوتِي ھين
 سو اُپني جِي کو دُکھ بساتي ھين اور کَسِي کي بس مين ھو سڙس اُپنا دي اُنت
 کو چوري ڪرتي ھين اور آيسي ڪھا هِي کي جو ناري آدَمِي کي من کو ايڪ گھڙي
 مين موھ لي آيسي ناري سي گياني دُور رھتي ھين اور اُگياني اُس سي پربت ڪر
 اُپنا ست سيل جس آچار بچار نيم دھرم سب ڪھوتي ھين اور اُس کو اُپني ڪُرو کا
 اُپديس بھلا نھين لڳتا اور آيسي ڪھا هِي کي جس ني اُپني لڄ ڪھوڙي دُوسري کو
 وَه ڪب بڪرمست ڪرتي سي ڏرتا هِي اور مٿل هِي کي جو بلا اُپني بچي کو ڪھانا
 هِي سو چوھي کو ڪب چھوڙيگا

پھر ڪھني لڳا کي جڻھن ني بالڪين مين بديا نه پڙهي اور جَوَاني مين گام سي آئر

هو جوبن کي گرب مين رهي سو بدده کال مين بچھتاڪر حرڻ کي آگ مين
 جلتِي هين يه بات سُن اُن چارون ني آپس مين بچاڪر کها كه بديا هين پُرش
 کي جيني سي مرنا بهلا هي اس سي اتم يه هي كه بديس مين جاڪر بديا پڙهي
 يه بات آپس مين ٿان وي ايڪ اور نگر مين گئي اور کتنِي ايڪ مدت
 بعد پڙهي پنڌت هو اپني گهر کو چلي راه مين ديکھي کها هين كه ايڪ ڪٿ
 موئي هوئي شير کي هڏي چمڙا جدا ڪر گڏهي باندھ چاهي كه لي جائي اس
 مين اُنهن ني آپس مين کها كه آواپني اپني بديا آزمائون

يه ٿهرا ايڪ ني اُسي بلڪر گچھ ديا اور وه پوٽ لي اُسي بدا کيا اور رستي سي
 ڪناري هو اُس موٽ کو کول ايڪ ني ساري هڏيان جا بجا لگا منتر پڙه
 چيڻا مارا كه وي هاڙ لڳ گئي دوسري ني اسي طرح سي اُن هڏيون پر
 ماس جما ديا تيسري ني اسي بهانتي سي ماس پر چام پڙها ديا چوتھي ني
 اسي ريت سي اُسي جلا ديا پهرو اُتھي هي ان چارون کو کها گيا

اتني ڪٿا كه بيتال بولا آي راجا اُن چارون مين کون ادھڪ مورڪھ تها راجا
 بکرم ني کها جس ني اُسي جلا ديا سوئي بولا مورڪھ تها اور ايسا کها هي كه بدھ
 بنا بديا ڪسو ڪام کي نهين بلڪه بديا سي بدھ اتم هي اور بدھ هين اسي طرح
 مرتي هين جيسي سنگھ کي جلائي والي موئي

A literal Translation of the same Fable into English.

Baitāl said, O king! (there was) a city, by name Jayasthal; of that place (there was) a king by name Vardhamān; in his city was a Brāhman by name Bishnuswāmī, who had four sons: one (was) a gamester; the second, a gallant; the third, a fornicator; (and) the fourth, an atheist. One day, that Brāhman began to admonish his sons, (saying) that whoever games, in his house wealth remains not: hearing this, the gamester became much troubled in his mind. Again, he said that in the Rājñīti it is written, that, having cut off the nose (and) ear of the gamester, expel (him) from the country; for this very reason it is proper (to do so), that other people may not game.

And (as to) the wife (and) children of a gamester, though even being in (his) house, do not consider (them to be) in the house; because, (it is) not known when he may lose them (by gaming). And, who are becoming senseless at the manners of a prostitute, they purchase trouble for their own souls; and being in the power of a courtesan, having surrendered their all, they commit theft on (or anticipate their) end. And it is thus said, that what woman shall fascinate in one hour the heart of a man, from such a woman the wise remain at a distance; but the unwise, making love with her, are losing all their own vigour, politeness, renown, religion, judgment, forbearance (and) virtue; and to him (who becomes acquainted with such a woman) the admonition of his pastor applies not well (or takes no hold). And it is thus said, that who has lost his own shame, when will he fear (meaning, he will never fear) to make another disgraced! And there is a proverb that, what cat devours its own young, when will it let the rat escape! (meaning, that it is not likely to let the rat escape, as explained at paragraph 66 of the Grammar).

Again, he began to say, that who have not studied science in youth, and who, being in manhood disordered by lust, have continued in the vanity of youth, they in old age, repenting, are burning in the fire of avarice. (On) hearing this speech, those four, having consulted among themselves, said,

that "than the science-void man's living, to die is better : from this (reason) this is best, that having gone into a foreign country, we read (study) science." Having settled this matter among themselves, they went into another city ; and, after some space of time, having read (and) become learned, going to their home, on the road what do they see ! (meaning, "they are astonished at seeing," as explained at paragraph 66 of the Grammar) that a *Kanjar*, having separated the bones (and) skin of a dead tiger, (and) having bound (them in) a bundle, wishes that he should take (them) away. In this (time) they said among themselves, that, come, each his own science let us try.

Having settled this, one, having called him (the *Kanjar*, name of a low cast of Indians), gave (him) something, and taking that bundle dismissed him ; and, being (gone) aside from the road, having opened that bundle, one, having applied all the bones, place by place, (and) having repeated a charm, sprinkled them, (so) that those bones joined together ; the second, in this very manner, caused flesh to collect on those bones ; the third, in this same way, caused skin to settle on the flesh ; and the fourth, exactly in this fashion, caused it (the tiger) to live ; then, he (the tiger) exactly on rising up devoured these four.

Having told this-much tale, *Baitāl* said, O king, which was the most foolish among those four ? King Bikram said, Who caused the tiger to live, that very (person) was the most foolish. And, it is thus said, that without discretion, science is of no use ; but discretion is better than science ; and the void of discretion perish in like manner as the revivers of the tiger died.

A
G R A M M A R
OF THE
D A K H N I L A N G U A G E.

FOR the Persian alphabet, in which the Dakhni is very commonly written, and also for the Devanagari, or characters peculiar to India, as well as for the pronunciation of the various letters, the reader is referred to Chapters I. and II. of the preceding Grammar; these particulars being common to both Hindustani and Dakhni.

The Noun.

84. In Dakhni, nouns may be substantive or adjective, masculine or feminine, as mentioned at paragraph 2 of the Hindustani Grammar. The distinction of gender, moreover, frequently coincides in the two dialects; and the reader is referred to paragraphs 3 and 4 of the preceding part for some hints on this subject, as well as for the rules by which feminine nouns are usually formed from masculines: it must be noticed, however, that all Arabic nouns of the form تَفْعِيل, including تَعْرِيد, are said

to be feminine in Dakhni; and other nouns, whatever their terminations may be, will be found occasionally, as to gender in this dialect, to vary from the Hindustani.

85. Number may be singular or plural. The termination *ā* (a) or *ī* (ā) of a masculine noun in the nominative singular becomes, for the most part, *ī* (e) in the same case of the plural; as *پيالے cups*, from *پيالہ*; *گھوڑے horses*, from *گھوڑا*: to this rule, however, there are several exceptions, of which may here be instanced, *خُدا god*, *اُمرا nobles* or *a noble*, *کیتا a poet*, *عَلّا a doctor*, *راجا a prince*, *للا master*, *بابا father*, *پتا father*, *میرزا a prince*, *سودا melancholy*, *گدا a beggar*, *پیشوا a leader*, *مُصفّا pure*, *دانا wise*, *دانا liberal*, *پیدا produced*, *والا sublime*, *آشکارا evident*, *رُسوا disgraced*, *مہیا prepared*, *پیا beloved*, *خفا angry*, *آشنا friend*, *طلا gold*, *ہما phoenix*; and these either remain the same in the nominatives of both numbers, or, if substantives, or adjectives used substantively, in the dialect of many parts of the Dakhan, generally assume *ون* (*on*) for the nominative plural, as *خُداون gods*; yet sometimes the final *ā* or *ī* may be changed to *یان* (*yān*) or *یون* (*yōn*), so *مہینا* from *مہینا a month*. Masculine nouns of all other terminations commonly assume *ان* (*ān*), occasionally *ون* (*on*), or sometimes *یان* (*yān*) for the nominative plurals; so, *جہازان trees*, from *جہاز*: yet masculines in *ی* (*ī*) may change that termination to

* For the guidance of the learner, the slight nasal *nūn* is here written ن though by the natives the simple ن is universally adopted: and it may be borne in mind, that the final ن in postpositions, as well as in the plurals of nouns, pronouns, and verbs, is almost always intended to denote the slight nasal sound merely.

يَان (*yān*), as آدَمِيَان (*ādmyān*) or آدَمِيَان (*admiyān*) from آدَمِي *man*. And if the singular ends in *nūn-i-ghunna* (the nasal *nūn*), this letter is usually dropped before plural terminations; so, بَنِي *traders*, from بَنِيَان (*baniyān*); سَوَان (*sawān*? or perhaps *suwān*) *oaths*, from سُون (*sūn*).

86. Feminine nouns, whose termination in the singular is ا (*ā*), generally assume وَن (*on*) for the nominative plural; so, مَاوَن *mothers*, from مَا; those ending in ي (*i*) either assume اَن (*ān*) or change ي into يَان (*yān*); as, نَدِيَان (*naddiyān* or *naddyān*) *rivers*, from نَدِي. To all other terminations of feminine nouns اَن (*ān*) is usually subjoined.

87. Nouns, however, borrowed from the Persian, are sometimes made plural, agreeable to the rules of that language, by the addition of هَا (*hā*), اَت (*āt*), or جَات (*jāt*) as well as of اَن (*ān*); and Persian words ending in *s*, called *hā-i-mukhtafī*, change that letter to گ before the affix اَن (*ān*); so, سَالِهَا *years*, from سال; نَوَازِشَات *favours*, from نَوَازِش; قَلْعَجَات *forts*, from قَلْعَة; مَآندَغَان (*māndagān*) from مَآندَة (*mānda*) *tired, left*. Arabic plurals, too, of various forms, are occasionally admitted; as, مَوْجُودَات *beings*, from مَوْجُودَة; أَخْبَار *news*, from عُنَاصِر *elements*; عُلَمَاء *the learned*, from عَالِم; خُطُوبَات *letters*, from خُطْبَة; أَنْبِيَاء *prophets*, from نَبِي; and to these plurals the suffix وَن (*on*) is occasionally superadded; so, أَحْكَامُون *an order*, from حُكْم.

88. Before postpositions, expressed or understood, masculine nouns ending in ا (*a*), ا (*ā*), or اَن (*ān*), generally convert those

finals to ي (e), ي (e), or ين (en) respectively, in the singular; and if ي immediately precedes a final ا, the former is usually dropped in the inflection; as, پراي, from پرايا of another: but the words described at paragraph 85 as exceptions, and as remaining the same in the nominatives of both numbers, remain uninflected throughout the singular. Masculines of other terminations, and all feminines, admit of no change in the singular. The inflections of the plural are formed by the affix ان (ān), or ون (on), or يُون (yaun), or ين (en); the vocative, however, though occasionally retaining the same form as the other inflections, yet is often, like as in Hindustani, made to terminate in و (o); and, before these terminations, masculine nouns that have converted ا (a) or ا (ā) to ي (e), drop the latter; whilst nouns ending in ا (ā), not liable to inflection, generally assume ي (y), and feminine nouns in ي (ī) may change that final to يان (yān), يُون (yon). So, گھوڑون کو بندے کا, the slave's, from بندہ; گھوڑون کو to the horses; دسويں سي from the tenth; بائیں to the left, from بايان; شيشيان مين in the glasses; گھوڑون پو on horses; آگوں کي دانائون before the wise; پچھي behind the houses; لڙکيون مين سي from among the girls; گداؤن کي هات سي from the hand of beggars; ماران کا of mothers. It is fit here to notice, that words of two syllables, the first of which has any short vowel, and the second has ˘ (abar), drop the latter when any termination beginning with a vowel is affixed; so, برس ا year, becomes برسون; جڳهه a place, جڳهون.

89. To form the various cases of nouns, besides the nomi-

native, postpositions are generally used with them in their inflected states, if capable of inflection, as before explained : thus,—

For the genitive or relative case کي or کي or کا of.

For the dative } or final { † کي تين or * کون or * کو &c. } to, for,
For the accusative } case { † کي تين or * کون or * کو &c. } &c.

For the ab- { initial, or { ستي or سين or سي or † سون } from, by,
lative, or { instrumental, { &c. } with, &c.
locative, { پر or په or پو on, at,
مون or مبن in, among.

90. Of these postpositions, کا alone varies so as to agree with the noun which denotes the issue, attribute, or appendage of the genitive; and in the common construction of the language, this noun immediately follows the postposition : thus, before a masculine nominative singular کا (*kā*) is used, as بڻدي کا گهوڙا *the slave's horse*; before a masculine singular acted upon by a postposition, or before a masculine plural in every case, کي (*ke*), as, بڻدي کي گهوڙي کو *to the slave's horse*, بڻدي کي گهوڙي *the slave's horses*, or بڻدي کي گهوڙون کو *to the slave's horses*; and before a feminine noun in every case and number, کي (*kī*) is adopted; so, بڻدي کي گهوڙي *the slave's mare*, or بڻدي کي گهوڙيان *the slave's mares*.§ The rest of the postpositions admit not of inflection, being used as راجا کون or تين راجا کي *to the prince* or

* کو (*ko*), too, may occur, like as in Hindustani.

| کتين (*katāin*) or کني (*kane*).

† Generally pronounced *sūū*, though *soū* may perhaps be occasionally admitted.

§ کيان (*kyān*) before a feminine plural may occur in poetry.

the prince, سُون شہزادي *from the prince*, پو دروازي *at the door*, اُس اُوس *in that space of time*.

91. Besides the postpositions above mentioned, there are many words adapted to a similar purpose; and, as they are Hindi, Arabic, or Persian nouns, governed by a simple postposition understood, they require, according to the gender of those nouns, *کي* (*ke*) or *کي* (*kī*) before them, though in some instances *کي* (*ke*) may be at times omitted; as, اُوپر در کي *at the door*, اُس کي پاس or اُس پاس *near him*, آڱو گھوڑي کي *before the horse*: and two or more of the simple postpositions may occur together: so, پھ سُون گھوڑي *from on the horse*, اُس اُس *he beat him*, کي تين کُو مارا *from within the house*.

For the manner in which the vocative case is denoted, see paragraph 8 of the preceding Grammar: and, for the construction of Arabic and Persian words, as well as for the prepositions borrowed from those languages, see paragraphs 9 and 36.

92. In conformity to European practice, the declension of a noun ending in *ا* (*a*), *آ* (*ā*), or *ان* (*ān*), liable to inflection, may thus be exhibited:

Singular.	Plural.
N. پيالہ <i>a cup.</i>	N. پيالي <i>cups.</i>
G. کي or کي کا کي <i>of a cup.</i>	G. کي or کي کا کي <i>of cups.</i>
D. کُو or کُو پيالي <i>to a cup.</i>	D. کُو or کُو پيالون <i>to cups.</i>
Ac. کُو or کُو پيالي <i>a cup.</i>	Ac. کُو or کُو پيالون <i>cups.</i>
V. آي پيالي <i>O cup!</i>	V. آي پيالون or پيالو <i>O cups!</i>
Ab. سُون or سُون پيالي <i>from a cup.</i>	Ab. سُون or سُون پيالون <i>from cups.</i>

The inflections of the plural may also be *يُون* (*yaun*); as, *أَنْدِيشِيُون* from *أَنْدِيشَة* *thought*. Or thus,

Singular.		Plural.	
N.	گھوڑا <i>a horse.</i>	N.	گھوڑي <i>horses.</i>
G.	گھوڑي کا کي or کي <i>of a horse.</i>	G.	گھوڑون کا کي کي <i>of horses.</i>
D.	گھوڑي کو or کون <i>to a horse.</i>	D.	گھوڑون کو or کون <i>to horses.</i>
Ac.	گھوڑي کو or کون <i>a horse.</i>	Ac.	گھوڑون کو or کون <i>horses.</i>
V.	آي گھوڑي <i>O horse!</i>	V.	آي گھوڑون or گھوڑو <i>O horses!</i>
Ab.	گھوڑي سون or سي <i>from a horse.</i>	Ab.	گھوڑون سون or سي <i>from horses.</i>

Here, too, the inflection of the plural may be *يُون*; as in *کُويُون* from *کُوا* *a crow*. And nouns ending in *ان* (*ān*) change that termination to *ين* (*en*) in the inflection of the singular as well as in the nominative plural; so, *دسوين* (*daswen*) from *دسوان* (*daswān*); or sometimes to *ي* (*e*), as in *بنبي* from *بنيان* *a trader*: and they may convert it to *ون* (*on*) or *و* (*o*) if used in the oblique cases and vocative of the plural. Or, with regard to other masculine nouns than those ending in the inflectible *ا* (*a*), *ا* (*ā*), or *ان* (*ān*), as well as to all feminines, thus,

Singular.		Plural.	
N.	گھر <i>a house.</i>	N.	گھران <i>houses.</i>
G.	گھر کا کي or کي <i>of a house.</i>	G.	گھران کا کي کي <i>of houses.</i>
D.	گھر کو or کون <i>to a house.</i>	D.	گھران کو or کون <i>to houses.</i>
Ac.	گھر کو or کون <i>a house.</i>	Ac.	گھران کو or کون <i>houses.</i>
V.	آي گھر <i>O house!</i>	V.	آي گھران <i>O houses!</i>
Ab.	گھر سون or سي <i>from a house.</i>	Ab.	گھران سون or سي <i>from houses.</i>

In this last instance, the inflections of the plural may, also, be ون (*on*) as before; and if the noun, whether masculine or feminine, terminates in ا (*ā*) unchangeable in the singular, all the cases of the plural are generally made to end in ون (*on*), as مأون from ما *mother*, آشناون from آشنا *an acquaintance*; or, in يان (*yān*) for the nominative, and يون (*yōn*) for the other cases, as دانايون from دانا *a wise man*: so, likewise, ي (*ī*) the final of a masculine or feminine noun in the singular, may be changed to يان (*yān*) in the nominative plural, which termination may be continued throughout or may be changed to يون (*yōn*) or to ياون (*yauñ*) in the other cases, as درباريوان کا, درباريوان کا, from درباري. And a feminine noun ending in ي (*ī*) may be thus declined:

Singular.	Plural.
N. , ندي <i>a river.</i>	N. نديان or نديان <i>rivers.</i>
G. ندي کا کي or کي <i>of a river.</i>	G. نديان کا کي کي <i>of rivers.</i>
D. ندي کون or کُو <i>to a river.</i>	D. نديان کُو or کُون <i>to rivers.</i>
Ac. ندي کون or کُو <i>a river.</i>	Ac. نديان کُو or کُون <i>rivers.</i>
V. اي ندي <i>O river!</i>	V. اي نديان <i>O rivers!</i>
Ab. ندي سون or سي <i>from a river.</i>	Ab. نديان سون or سي <i>from rivers.</i>

For some peculiarities in the declension of cardinal and aggregate numbers, see paragraph 11 preceding.

93. Adjectives in construction usually, though not always, precede the nouns they qualify; and the declension of them may be exemplified in پٽا پٽا *an elder son*, as,

Singular.	Plural.
N. بٽا بيٽا	N. بٽي بيٽي
G. بٽي بيٽي ڪا ڪي or ڪي	G. بٽي بيٽون ڪا ڪي or ڪي
D. بٽي بيٽي کون or کُو	D. بٽي بيٽون کون or کُو
Ac. بٽي بيٽي کون or کُو	Ac. بٽي بيٽون کون or کُو
V. آي بٽي بيٽي	V. آي بٽي بيٽون or بيٽو
Ab. بٽي بيٽي سون or سي	Ab. بٽي بيٽون سون or سي

Or in the feminine بٽي بيٽي *an elder daughter*, as,

N. بٽي بيٽي	N. بٽي بيٽيان
G. بٽي بيٽي ڪا ڪي or ڪي	G. بٽي بيٽيان ڪا ڪي or ڪي
D. بٽي بيٽي کون or کُو	D. بٽي بيٽيان کون or کُو
Ac. بٽي بيٽي کون or کُو	Ac. بٽي بيٽيان کون or کُو
V. آي بٽي بيٽي	V. آي بٽي بيٽيان
Ab. بٽي بيٽي سون or سي	Ab. بٽي بيٽيان سون or سي

And for further information on the construction of adjectives, the reader is referred to paragraph 12, preceding. At paragraphs 13, 14, and 15, moreover, respectively, will be found the declension of ordinals, the formation of comparison in adjectives, and some remarks on the use of the adjunct سا (*like*), similar to which latter is the Dakhni سريڪا (*sarīkā*), and this is extremely common in use, as the adjunct or adjective of similitude.

PRONOUNS.

94. Pronouns in Dakhni, like as in other languages, are inflected differently from nouns; it is requisite, therefore, to

give separately the declension of them, as well as of some other pronominal words.

First Person.

Singular.	Plural.
N. مین <i>I.</i>	N. همین or هم <i>we.</i>
G. { میرا or میری or میری } mine, ● of { مِج or مِج or مِج } me.	G. { ہمارا or ہماری or ہماری } our, { ہم or ہم } of us.
D. { مِج or مِج or مِج } to me,	D. { ہم or مِج or مِج } to us,
Ac. { میری or میری } me.	Ac. { ہم or ہماری or تین } us.
Ab. مِج or مِج from me.	Ab. ہم or سی from us.

For مِج or مِج may be substituted مِج or مِج or مِج. For the nominative plural, too, همین and perhaps ہمارا may be met with. In the ablative plural, ہمنا moreover may be used; as, ہمنا on us: and it is said that ہمارا (hamāārā), &c. may occur in the genitive plural.

Second Person.

Singular.	Plural.
N. تون or تون or تو <i>thou.</i>	N. * تم or تمین or تمی <i>ye, you.</i>
G. تیرا تیری تیری <i>thine, &c.</i>	G. † تمارا تماری تماری <i>your, &c.</i>
D. { تِج or تِج or تِج } to thee,	D. { تم or تماری or تین } to you,
Ac. { تیری or تیری } thee.	Ac. { تماری or تمنا } you.
V. آی تو <i>O thou!</i>	V. آی تم <i>O you!</i>
Ab. تِج or تیری from thee.	Ab. تم or تماری from you.

Also, تِج and تِج occur in the inflections of the singular; as

* Or, تم.

† Or, تمین or even تم.

Singular.	Plural.
D. { اس * کو or اسی } to this.	D. { ان or انون کو or اُنو } to these.
Ac. { اس * کی تین } this.	Ac. { کی تین or ان کی تین } these.
Ab. سی or سون * اس from this.	Ab. سی or انو or انون سی from these.

ی is sometimes used with a noun in an objective case singular; and انہوں or اینوں may be adopted before postpositions in the plural.

Common or Reflective Pronoun.

Singular and Plural.

N.	† آپی or اپی or اپ or آپ self, selves.
G.&c.	آپنا or اپس or اپن or اپنی اپنی اپنا or اپنا آپ کا کی of (my, &c.) self, (my, &c.) own.
D.	{ آپ کو or اپنی کو or اپن کنی or اپسین or اپس کون } to (my, &c.) self,
Ac.	{ آپ کو or اپنی کو or اپن کنی or اپسین or اپس کون } (my, &c) self.
Ab.	آپ سی or اپنی سی or اپن سی from (my, &c.) self.

This pronoun is applicable to any one of the three persons, according to the nominative case, expressed or understood, with the verb in the same member of the sentence; by it, therefore, are for the most part represented the English *myself*, *thysself*, *himself*, *herself*, *itself*, *ourselves*, &c., or in the genitive, *my own*, *thy own*, *his own*, *her own*, *our own*, &c.: the word آپس or اپس moreover is used before postpositions, or in verse even without a postposition; so, آپس کا of self, آپس میں among themselves, آپس کہی آئی جوان مت آپس کر ہلاک she said, O youth, do not destroy thyself.

* Sometimes written ایس (is). † Or آپن or اپن or آپین.

Interrogative.			
Singular.		Plural.	
N.	کون or کو or کون or کُنِی or کَوْن	N.	کون or کون or کُنِی or کَوْن
	<i>who? which? what?</i>		<i>who? which? what?</i>
G.	کس کا کي or کِی	G.	کُنِ or کُنِہون کا کي کِی
D.	کس کو or کِسی or کِس	D.	کُنِ or کُنِہون کو
Ac.	کس کو or کِسی or کِس	Ac.	کُنِ or کُنِہون کو
Ab.	کس سون or سِی	Ab.	کُنِ or کُنِہون سِی or سُون

In the singular, too, before postpositions, کُنِ may occur. This pronoun may be used absolutely with respect to persons, and adjectively with respect to either persons or things; as, کون *who? کا? شہر? of what city?* but in an absolute sense, not applied to persons, کیا (*kyā*) is generally adopted; and, in its uninflected state, it may be used as an adjective before the names of inanimate objects; as, کیا کرنا *what (is) to do?* کیا فائدہ *what benefit?* It may be declined as follows:—

Singular and Plural.

N. and Ac.	کیا <i>what?</i>
G.	کاهی or کاهی کا کِی or کِی <i>of what?</i>
D.	کاهی or کاهی کو کُون or کُون <i>to or for what?</i>
Ab.	کاهی or کاهی سِی or سُون <i>from what?</i>

کا is occasionally used instead of کیا, and کِی instead of کاهی which latter seems in some parts to be pronounced کاهی *kāhe*, like as in Hindustani.

The Relative.

Singular.		Plural.	
N.	جو or چني or جن or جون <i>who, which, what.</i>	N.	جو or چني or جن or جون <i>who, which, what.</i>
G.	جس کا کي کي or جس	G.	جن کا کي کي or کي
D.	جس کو or چسي	D.	جن کو or کون or جنهن*
Ac.	جس کو or چسي	Ac.	جن کو or کون or جنهن*
Ab.	جس سي or سون	Ab.	جن سي or سون

In correspondence to which may be used the demonstratives او (*o*); يہ (*yah*), &c. as before exhibited; or the pronoun which may be termed the correlative, as follows—

Singular.		Plural.	
N.	سو <i>that, this, he, &c.</i>	N.	سو <i>those, these, they.</i>
G.	تس کا کي کي or تس	G.	تن کا کي کي
D.	تس کو or تس کي تين	D.	تن کو or تنهن*
Ac.	تس کو or تس کي تين	Ac.	تن کو or تنهن*
Ab.	تس سي or سون	Ab.	تن سي or سون

تون and تو are also said to exist in the nominative; and جنهن occur in the inflections of the plural.

Indefinites.

N.	ڪوئي - -	N.	ڪجهه or ڪچھ - -	some, a little, a few.
G.	ڪي ڪي کا کي کي of	G.	ڪو ڪو کا کي کي of	
D.	ڪي ڪو or کون to	D.	ڪو ڪو or کون to	
Ac.	ڪي ڪو or کون - -	Ac.	ڪو ڪو or کون - -	
Ab.	ڪي ڪي سون or سي from	Ab.	ڪو ڪو سي or سون from	

* These latter forms may be rather the proper Hindustani.

Of these, though both seem at times indiscriminately used, yet the first is more frequently applied to persons, as the latter is to things.

95. In pronouns the genitive terminations را (*rā*), نا (*nā*), must, like the postposition کا (*kā*) before explained, be made to agree with the subsequent nouns, or those to which they relate; so, میری دھیان میں *in my thought*, اپنی جانب سی *on his own part*: and for some peculiarities in the construction of pronouns, as well as for the composition of them, the reader is referred to paragraphs 17 and 18 preceding. In Dakhni poetry, however, a few compounds peculiar to this dialect may be met with; as, جو کوئی or جیکوئی or جنکوئی *whoever*; جکیج or جیکجیج *whatever*.

THE VERB.

96. The imperative for the second person singular, being the most simple form of the verb, may be termed the root: the same form, also, may serve as a common verbal noun; so, چاہ *desire*; بول *speak* or *speech*.

97. The infinitive is had by subjoining to the root, نا (*nā*) occasionally نان (*nān*), نی (*ne*) occasionally نین (*neñ*), نی (*nī*), or نیان (*niyān* or *nyāñ*); so, جانا or جانان from جا *go*. The form of the infinitive is, moreover, in constant use as a verbal noun or gerund; and sometimes ن (*an* or *n*) only is added to the root for this purpose; as, جلن (*jalan*) *burning*, from جل (*jal*); دینکا (*den-kā*) *of giving*, from دی *give*.

98. The past participle is obtained by adding to the root ا (*ā*), ی (*e*), ی (*ī*) or یان (*iyān*) or یان (*yāñ*), according to the

gender and number intended ; in old Dakhni, however, when the root ends not in ي, the past participle is commonly formed by subjoining يا (*yā*) ; this circumstance, too, may take place in the more modern dialect ; and if the root terminates in و, or ي, the letter ل is sometimes inserted before يا ; so, چاها (*chāhā*), &c. from چاه *desire* ; لایا (*lāyā*) from لا *bring* ; بولا (*bolā*) or, according to the older orthography, بولیا (*bolyā*) from بول *spoke* ; بویا (*boyā*) from بو *sow*. The apparent anomalies are گیا *gone*, from جا *done, made*, from کړ *been, become*, from هو *dead*, from مر *given*, from دی *taken*, from لی : and though in addition to جانا, کړنا, هونا, مړنا, دینا, لینا, the past participles of which are noted above as irregular, رهنّا, کهنّا, are also said to be exceptions to the formation in يا ; yet کړنا, رهنّا, and even مویا, لیایا, occur in old writers. This form of the verb, too, is of itself a derivative noun ; so, کها *an order, dictum*, وه میرا مارا هی *he is the stricken of me* ; but in this latter sense more commonly with هوا added ; as, وه مارا هوا : and it may here be remarked, that when this compound participle is in the feminine plural, both parts may take the affix یان (*iyān* or *yān*), or the first may terminate in ی only. Further, if the root consist of more than one syllable, leaving a short vowel in the penultimate, and *fat'ha* followed immediately by a consonant in the final syllable, the latter is dropped when the termination ا (*ā*), ي (*e*), or ي (*i*) follows ; so, سمجھا from سمجھ *understand* ; نکلا from نکل *issue*.

* کړا (*karā*) however, the regular form, is often preferred in Dakhni.

99. The present participle is had by affixing to the root ت (tā), تِ (tī), تے (te), تیان (tiyān or tyān), agreeable to the gender and number of the governing noun ; so, بولتا *he speaking* ; بولتی *they males speaking* ; بولتی *she speaking* ; بولتیان *they females speaking* : and, though it may of itself form a noun, yet ہوا is frequently added for that purpose ; as, مارتا ہوا *the person striking*. Sometimes, moreover, this participle occurs, especially in poetry, formed by the addition, to the root, of ت only preceded by fat'ha ; as, دیکھت from دیکھ see.

100. The past conjunctive (ماضی معطوفی or ماضی معطوف علیہ) participle may be the same in form as the mere root, or it may be obtained by the addition of کو (ko) occasionally کون (kon), کر (ke), کر (kar), کرکے (karke) or کرکو (karko) or کرکر (karkar*) to the root ; so, رکھ کو or رکھ کون *having placed*, from رکھ ; which latter may itself be adopted in the like sense : in poetry, moreover, کہ or ک only is sometimes added ; as, سنکٹ *having heard* ; دیکھ *having given* ; اُنو مہیں ملکہ بیٹھیا ہی و درویش *on joining them that dervis sat down*. Before the usual signs of this participle, too, the letter ی is occasionally found inserted, especially in old poetical works ; so, ہوئی کو from ہو, آئی کر from آ, لیاک from لیا, دیکھلائی کر from دیکھلا, پھرایکی from پھرا.

101. Of the past tenses, the past indefinite is the same in form as the simple past participle, before explained, and liable to similar changes for gender and number : to this part of the

* From the *Phul-ban*, a tale in verse.

verb, however, a nasal is occasionally added ; as, سُنَان for سُنَا heard. In construction with the past, moreover, as well as with any other tense, the particle نِي (ne) may, in the Dakhni of Madras, be used after the nominative, and without occasioning any interruption of the wonted accordance between the verb and the governing noun. So, مَيْنَ مارا *I (a male) struck*, او نِي مارِي or او مارِي *she struck*, from مار لِيَا *I took*. At Bombay, however, the use and construction of the particle نِي (ne) are the same as described in the note to paragraph 25 preceding, or at paragraph 69, to which reference may at once be made.

102. The pluperfect or past past is had by subjoining the auxiliary past تَهِيَان or تَهِي تَهِي, according to the gender and number of the governing noun, to the past participle of the verb conjugated ; as, تُو بُولِي تَهِي *thou (a female) hadst spoken*.

103. The past definite or past present is obtained by adding the auxiliary present, هُون هِي or هِين, according to the number and person intended, to the past participle of the verb conjugated ; so, هَم بُولِي هِين *we (males) have spoken*.

104. The past future is formed by the addition of the auxiliary future هُونِگَا &c. or هُونِگِي &c. to the past participle of the verb conjugated, both parts of the compound being made to agree in gender and number with the governing noun ; though, in feminines plural, the first part may be constructed as a masculine of that number, whilst the subsequent part agrees with the governing noun, and sufficiently indicates the gender ; so, هَم مَارِيَانِ هُونِگِيَان or هَم مَارِيَانِ هُونِگِيَان *we (females) shall have beaten*.

105. The past conditional or optative is either the same in form as the present indefinite tense, or is composed by subjoining the present indefinite of *هو* *be, become*, to the past participle of the verb conjugated, a conditional or optative adverb being at the same time expressed or understood ; so, *مَينَ مارَنا* or *مَينَ اِگر مارَنا* or *مَينَ مارا هوتا* or *مَينَ مارا هوتا* *if I had struck*.

106. Of the present tenses, the present indefinite is the same in form as the present participle ; and is liable to the same changes for gender and number, in accordance with the governing noun ; as, *تُم بولَتي* *ye (males) speak*. This tense, moreover, is occasionally formed by the addition of *ت* with the short vowel *zabar*, to the foregoing letter ; as, *دِكِهَت* from *دِكِه*.

107. The imperfect or present past tense is obtained by adding the auxiliary past to the present participle of the verb conjugated, both parts of the compound being liable to change for gender and number ; so, *اُون سُنَتي تَهي* *they (males) were hearing*.

10. The present definite or present present tense is had by subjoining the auxiliary present to the present participle of the verb conjugated ; as, *تُم سُنَتي هَين* *you are hearing* ; or, on the Bombay side, rather *تُم سُنَتي هو* like as in Hindustan.

109. The present future is formed by adding the auxiliary future to the present participle of the verb conjugated ; so, *تُم مارَنايَان هوَگَيان* *ye (females) shall be striking*.

110. The future indefinite or aorist is obtained by affixing to the root, for the first, second, and third persons singular of

both genders, ین (ēn*) ی (e), ی (e), and for the plural ین (ēn*†): but, if the root ends in ا (ā), و (o), ی (e), ی (ī), or occasionally in verse though very rarely ه (h), the letter و (w) may be inserted or may be omitted before such of these affixes as begin with, or consist of ی (e); so, from مار strike, مین مارون I may, shall, or will strike, &c.; from لا bring, مین لاون I may, &c. bring, تو لوی or لوی thou mayest bring; from کھ lose, کھوین or کھوین they may lose; and from ر leave, رھو, occurs in verse, though رھي is almost universally adopted. These forms of the verb may be termed مضارع or aorist, because occasionally applied to the present time as well as to the future: but to denote more absolutely a future sense, گا (gā), گي (ge), گي (gī) or گيان (giyān), agreeable to the gender and number of the governing noun, is added, with the before-mentioned affixes, to the root; as, ہم مارينگی we (males) shall strike; او لويگی she shall bring.† In these tenses, too, a nasal ن may occasionally be inserted or added; so, تون گانين; کھينگی; آوينگا, for آوينگا; مڻينگا, for مڻينگا thou mayest sing; بلانن مین I may call; هونگا or هونگا it shall be or become: and sometimes, especially in verse, a customary

* The auxiliary verb, however, frequently takes وي (we) in the first person, whether singular or plural, and admits of contraction, as will be particularly stated in the subsequent models of conjugation.

† At Bombay, as in Hindustan, the second person plural is formed by adding و (o) and not ین (ēn) to the root.

‡ The auxiliary verb, too, may be هيگا (haigā) in the third person singular, and هيگی (haige) or هيگی (hainge) in the plural of the same person.

nasal is omitted ; as, نہ جانو مین *I know not*. The first person of the aorist, too, may be found written with the two finals reversed, as دینو from دی and لائو from لا ; but the same pronunciation is perhaps still intended.*

Some verbs, moreover, whose roots end in و (o) or ی (e), may admit of contraction in this tense ; so, هون or هوئین as well as ہون دی دین دو ; ہو from هونگا (or هونگا) ہوگا هونگی ہوگی or دیو from دیوگا دیگا دینگی دوگی. And if the root consist of more than one syllable, having a short vowel in the penultimate, and *fat'ha* in the last, this latter vowel is usually dropped when the signs of the future are affixed ; so, سمجھیں from سمجھو *understand*, گذریگا from گذرو *pass*.

111. The imperative for the second person singular of either gender is the mere root of the verb ; and for the second person plural و (o) is added : for the other persons of both numbers it is the same as the future indefinite or aorist ; so, تُو مار *thou (male or female) strike*, تُم مارو *ye (males or females) strike*. Sometimes, also, as in the future, the nasal ن may be added ; as, سُنوں for سُون

* In verse, moreover, other variations may occur in these forms ; so, *Ibn Nashūfī* in the *Phul-ban* says اچھو and کہ چہنمین دیو چہنمین چہین لیوی where تَجْکُونِ همیشه بادشاہی (e) or ی (we) or وی seems substituted for و (w). Again, اگر اس پھول کا تُون جہاڑ لیاگا ' تُون لیا گر میری گلشن میں لگاگا ' where the usual affix ی (e) seems dropped in two instances. The same author, too, writes کہی occasionally for کہی : and in one instance, if the manuscript can be relied on for correctness, نہوئی for نہوسی ; as, رشک سُون سُنکر ترش رو ' as, نہوئی for نہوسی

hear *ye* : and the *و* in the second person plural seems, in some instances, read *au* ; so, *لِیَو : بُولُو , رَهُو* too may occasionally be read *lyau*.

For the respectful or precative forms of the imperative and future, reference may be made to paragraph 28 of the Hindustani Grammar preceding.

112. Transitive and causal verbs are in some instances formed by the addition of ا (*ā*), وا (*wā*), or و (*o*) to the root ; with a shortening, however, occasionally, of the vowel of the preceding syllable, if long ; so, *بُولَانَا* or *بُلَانَا* to *call*, *بُولَانَا* to *cause to call*, from *بُولَا* to *speak* ; *بِهَگُونَا* to *wet*, from *بِهَگِنَا* to *be wet* : and if the root ends in ا (*ā*), ي (*i* or *e*), or و (*o*), the letter ل becomes inserted before the causal sign ; so, *کِهَانَا* from *کِهَانَا* to *eat*, *دِلَانَا* from *دِينَا* to *give*, *دَهْلَانَا* and *دَهْلَوَانَا* from *دَهْرَانَا* to *wash*. In other cases, transitives are formed from intransitives by lengthening the vowel of monosyllabic roots, or the last vowel of dissyllabic roots, if short ; so, *کَٹَانَا* to *cut*, from *کَٹْنَا* to *be cut* ; *جَوڑَانَا* to *join*, from *جَوڑْنَا* to *be joined* ; *نِکَالْنَا* to *take out*, from *نِکَلْنَا* to *issue* : yet when the causal ا is affixed, the short vowel of the primitive remains ; so, *کُٹَرَانَا* to *cause to cut* ; *نِکَلَوَانَا* to *cause to issue*. In a few instances, especially if the primitive verb be a monosyllable ending in *ā*, either ا (*ā*), or لا (*lā*), or very rarely ال (*āl*), may be added to form the causal ; as, *دِیکِهَانَا* or *دِیکِهَانَا* or *دِیکِهَلَانَا* or *دِیکِهَلَانَا* to *show*, from *دِیکِهَانَا* to *see* ; *بِیٓتِهَانَا* or *بِٓتِهَانَا* or *بِٓتِهَلَانَا* or *بِٓتِهَلَانَا* or *بِٓتِهَلَانَا* to *seat*, from *بِٓتِهَانَا* to *sit* : and a few words are in appearance more irregular ; as, *نِهَلَانَا* and *نِهَلَوَانَا* from *نِهَانَا* to *bathe*, *پِهَارَانَا* to *break* or *burst*, from *پِهَتَانَا*

to be broken, &c. With dissyllabic roots, the short vowel of the last syllable, if *fat'ha*, is dropped when ا (ā) but not when و (wū) is affixed; so, *سرکنا* to move, *سرکوانا* to cause to move, from *سرکنا* to be moved. See, also, paragraph 29 preceding.

113. To form compounds, the following verbs are of very common use, namely, *هونا* to be, *جانا* to go, *لگنا* to be applied, to begin, *چُکنا* to be finished, to leave off, *سکنا* to be able, *کَرنَا* to do, to make, *دینا* to give, let, permit, *پانا* to get, to be allowed, *رہنا* to stay, to remain, *چاہنا* to wish, to desire. Of these, *هونا* is used with either past or present participles of any verb, to compose definite tenses, or for other purposes; as, *میں بولا ہوں* I have spoken, *بولتا ہونا* to be speaking.

114. *جانا* is used with the past participle of a transitive verb, regularly inflected, so as to agree with the governing noun, to form the passive voice; so, *مارا جانا* to be beaten: it is, moreover, of frequent use with the past or present participle of either a transitive or intransitive verb, made to agree with the subject of the sentence, to form continuatives or intensives; so, *روتی جاتی ہے* she continues weeping; *تُم چلی جاؤ* you go away.

115. *لگنا* is constructed generally with an inflected infinitive, but sometimes, especially in poetry, with the verbal noun in ن, to denote an inceptive; as, *بولنے لگنا* to begin to speak; *کھول لگیا* he began to open.

116. *چُکنا* follows the root of a verb to form completives; as, *پی چُکنا* to have done drinking; *کھا چُکنا* to have finished eating.

117. *سکنا* follows the root of a verb, to form potentials; as,

سکنا *to be able to walk* : sometimes, too, it is constructed with an inflected infinitive ; as, کوئی مقل کر صاف کرئی نہ سکی *any polisher cannot make bright* : or, occasionally, though but rarely, with an uninflected infinitive ; so, کراڑ منہر کی اوپکار نی ، جو گردن اوجانا *do you cause to be done with the aid of Manhar, that we may be able to raise the head from (under) the burthen.*

118. کرنا follows a past participle masculine uninflected, to form frequentatives ; as, جایا کرنا *to make a practice of going* ; in which compound جایا is used, and not گیا.

119. دینا follows an inflected infinitive, to form permissives ; as, آئی دینا *to permit to come.*

120. پانا follows an inflected infinitive, to denote what may be termed acquisitives ; so, جانی پانا *to get (permission) to go.*

121. رہنا like جانا before noticed, may follow a present participle of the same gender and number as the governing noun, to form continuatives ; so, پڑھتی رہتی ہیں *they (males) continue reading.*

122. چاہنا may follow a past participle in the masculine gender uninflected, or in Dakhni occasionally an inflected or uninflected infinitive, to form desideratives, requisitives, or proximatives ; as, مرا چاہا *he wished to die, or was about to die* ; خوش ہونا چہتا ہے *he wishes to be happy.* It should be observed that in this compound جایا and مرا are preferred as participles of جانا *to go*, and مرنا *to die.*

123. By the use of the above-mentioned and other verbs as

well as nouns, some compounds of different descriptions may still be obtained ; as, nominals, by subjoining a verb, regularly conjugated, to an uninflected noun whether substantive or adjective ; so, غوطہ مارنا *to dive, to plunge* ; گالی دینا *to abuse*.

124. Intensives, by adding certain verbs, regularly conjugated, to the mere root of another ; so, مار دالنا *to kill outright* ; کھا جانا *to eat up*.

125. Statisticals, by adding a verb, regularly conjugated, to a present participle in the form of an inflected masculine singular ; as, گئی آئی ہے *she comes (in the state of one) singing* ; پوچھتی جاتا ہے *he goes (in the state of one) asking*.

126. Reiteratives, by using together two verbs, both being regularly conjugated ; as, پوچھنا چالنا *to converse*.

127. Derivative verbs are obtained from nouns, whether substantive or adjective, by affixing the verbal signs only in some instances, or by shortening the vowel of the original, if long, and inserting ا (*ā*) or ال (*āl*) or یا (*iyā*) before those signs ; so, خمانا *to twist, crook*, from خم *crooked* ; تھگانا *to cheat*, from تھگ *a cheat* ; جھٹالنا *to prove to be false*, from جھوٹ *false*.

128. The auxiliaries used in forming the definite tenses of verbs are, for the—

Past.			
Singular.		Plural.	
* تھا {	میں <i>I was.</i>	* تھی {	ہم <i>we</i>
	تو <i>thou wast.</i>		تم <i>ye</i>
	وہ or او <i>he was.</i>		وہی or انو <i>they</i>
		} <i>were.</i>	

* اتھی and انہا frequently occur, especially in verse.

Present.

Singular.	Plural.
مَينَ I am.	ہم we * تُم ye اُنو or وي they
تُو تُو هي thou art.	
وہ or او he or she is.	
	ہین { arc.

Future.

Singular.	Plural.
مَينَ ہووي or ہو or ہون I	ہم we † تُم ye اُنو they
تُو ہووي or ہووي or ہو thou	
وہ ہووي or ہووي or ہو he	
	may, &c. be. { may, &c. be.

Or,

Singular.	Plural.
مَينَ ہونگا or ہوگا or ہونگا I	ہم we † تُم ye اُنو they
تُو ہونگا or ہوگا or ہوگا thou	
وہ ہونگا or ہوگا or ہوگا he	
	shall, &c. be. { shall, &c. be.

Conditional or Optative.

Singular.	Plural.
مَينَ I become.	ہم we تُم ye اُنو or وي they
تُو thou becomest.	
وہ or او he becomes.	
ہوتا {	ہوتی { become.

Of these auxiliaries, such whose singular final is † (ā), are

* Such is the phraseology at Madras and some other parts ; but at Bombay, like as in Hindustan, تُم is the second person plural.

† In some parts ہو or ہوو or تُم ہوو or ہووگي or ہووگي.

applicable, as above described, to the masculine gender only ; but, for the feminine gender, the termination must generally be ي (ī) in the singular, and يان (iyān or yān) in the plural.

129. Some of the auxiliaries above given are from the verb هو which may denote not only mere existence, but the transition from one state to another ; and the regular conjugation of it, as a common neuter verb, may be exhibited as follows :

Conjugation of the neuter verb هو *be, become*, for the masculine gender.

Infinitive and Gerund.

هونا or occasionally هونان هوئي or occasionally هونين *to be, to become.*

Past Participle.

Singular.	Plural.
هُوا <i>been, become.</i>	هُوئي <i>been, become.</i>

Present Participle.

Singular.	Plural.
هُوتا or هوتا هوتا <i>being, becoming.</i>	هُوتي or هوتي هوتي <i>being, becoming.</i>

Past Conjunctive Participle (Singular and Plural).

هُوڪو هونڪن هوكي هوكر هوكڙو هوكڙي or هوكڙڪر *having been or become.*

Past Tense Indefinite.

Singular.	Plural.
هُوا { مِين <i>I became.</i> تُون or تُو <i>thou becamest.</i> وَه or اُو <i>he became.</i>	هُوئي { هَم <i>we</i> تَم <i>ye</i> اُنُر or اُنُرِي <i>they</i>
	<i>became.</i>

Past Past or Pluperfect.

Singular.		Plural.
$\left. \begin{array}{l} \text{مَیں } I \text{ had} \\ \text{تُو } thou \text{ hadst} \\ \text{او } he \text{ had} \end{array} \right\} \begin{array}{l} \text{been or} \\ \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{had been} \\ \text{or become.} \end{array}$

Past Present or Past Definite.

Singular.		Plural.
$\left. \begin{array}{l} \text{مَیں ہوا ہوں } I \text{ am} \\ \text{تُو ہوا ہے } thou \text{ art} \\ \text{او ہوا ہے } he \text{ is} \end{array} \right\} \begin{array}{l} \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{are become.} \end{array}$

Past Future.

Singular.		Plural.
$\left. \begin{array}{l} \text{مَیں ہوا ہووی } I \\ \text{تُو ہوا ہووی } thou \\ \text{او ہوا ہووی } he \end{array} \right\} \begin{array}{l} \text{shall,} \\ \text{or will have} \\ \text{become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{may, shall,} \\ \text{or will have} \\ \text{become.} \end{array}$

Or,

Singular.		Plural.
$\left. \begin{array}{l} \text{مَیں ہوا ہوگا } I \\ \text{تُو ہوا ہوگا } thou \\ \text{او ہوا ہوگا } he \end{array} \right\} \begin{array}{l} \text{will} \\ \text{shall, or will} \\ \text{have been} \\ \text{or become.} \end{array}$		$\left. \begin{array}{l} \text{ہم } we \\ \text{تُم } ye \\ \text{اُنُو } they \end{array} \right\} \begin{array}{l} \text{shall or will} \\ \text{have been} \\ \text{or become.} \end{array}$

* At Bombay, as in Hindustan, the second person plural is تُم ہوئی ہو.

† In some parts, as before, the second person plural would be تُم ہوئی ہو or تُم ہوئی ہوگی.

Past Conditional or Optative.

Singular.	Plural.
مَينَ اَگر هوتا <i>if I had been.</i> and so forth with other pro- nouns.	ہم اَگر ہوتے <i>if we had been</i> and so forth with other pro- nouns.

Or,

Singular.	Plural.
<div> <div> مَينَ تُو او </div> <div>اگر کاش</div> </div> <i>if, &c. I &c. had been.</i>	<div> <div> ہم تُم اُنو </div> <div>اگر کاش</div> </div> <i>if, &c. we &c. had been.</i>

Present Tense Indefinite.

Singular.	Plural.
<div> <div> <div>مین</div> <div>I become.</div> </div> <div> <div>تو</div> <div>thou becomest.</div> </div> <div> <div>او</div> <div>or وہ</div> <div>he becomes.</div> </div> </div>	<div> <div>ہم</div> <div>we become.</div> </div> <div> <div>تم</div> <div>ye become.</div> </div> <div> <div>انہوں</div> <div>or وہی</div> <div>they become.</div> </div>

Present Past or Imperfect.

Singular.	Plural.
<div> <div> <div>ہوتا تھا</div> <div> <div>مَیں <i>I was</i></div> <div>تُو <i>thou wast</i></div> <div>وہ <i>he was</i></div> </div> </div> <div>becoming.</div> </div>	<div> <div> <div>ہوتی تھیں</div> <div> <div>ہم <i>we were</i></div> <div>تُم <i>ye were</i></div> <div>وہی <i>they were</i></div> </div> </div> <div>becoming.</div> </div>

Present Present or Present Definite.

Singular.	Plural.
<div> مَينَ ہوتا ہوں <i>I am</i> تُو ہوتا ہے <i>thou art</i> وہ ہوتا ہے <i>he is</i> </div>	<div> ہم <i>we are</i> تُم <i>ye are</i> وہي <i>they are</i> </div>

* In some parts تُم ہوتے ہو is the idiom for the second person plural.

Present Future.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هوتا هُوِي} I \text{ may} \\ \text{تُو هوتا هُوِي} thou \text{ mayest} \\ \text{او هوتا هُوِي} he \text{ may} \end{array} \right\} \text{be becoming.}$	$\left. \begin{array}{l} \text{هُوِي} we \text{ may} \\ \text{تُم} * ye \text{ may} \\ \text{اُنُو} they \text{ may} \end{array} \right\} \text{be becoming.}$
Or,	

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هوتا هُوگا} I \text{ shall, \&c.} \\ \text{هُيَنُگا} \\ \text{تُو هوتا هُوگا} thou \text{ shalt, \&c.} \\ \text{هُيَگا} \\ \text{او هوتا هُوگا} he \text{ shall, \&c.} \end{array} \right\} \text{be becoming.}$	$\left. \begin{array}{l} \text{هُوِي} * we \text{ shall, \&c.} \\ \text{هُيَگا} * ye \text{ shall, \&c.} \\ \text{اُنُو} they \text{ shall, \&c.} \end{array} \right\} \text{be becoming.}$

Future Indefinite or Aorist.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هُونُ} I \\ \text{تُو هُوِي} or \text{ هُوِي} thou \\ \text{وَه} he \end{array} \right\} \text{may, \&c. be.}$	$\left. \begin{array}{l} \text{هُوِيْن} we \\ \text{تُم} † ye \\ \text{وِي} they \end{array} \right\} \text{may, \&c. be.}$

Future Indefinite.

Singular.	Plural.
$\left. \begin{array}{l} \text{مَينَ هُونُگا} I \text{ shall, \&c.} \\ \text{تُو هُونُگا} thou \text{ shalt, \&c.} \\ \text{وَه} he \text{ shall, \&c.} \end{array} \right\} \text{be or become.}$	$\left. \begin{array}{l} \text{هُوِيْنُگي} we \text{ shall, \&c.} \\ \text{تُم} † ye \text{ shall, \&c.} \\ \text{وِي} they \text{ shall, \&c.} \end{array} \right\} \text{be or become.}$

* In some parts تُم هُوِي هُو and تُم هُوِي هُوِي for the second person plural.

† In some parts تُم هُوِي هُو and تُم هُوِي هُوِي for the second person plural.

The Imperative.

Singular.	Plural.
هون or مَيْنَ هُون let me be, &c.	هون or هُوَيْن or هُوَيْن let us be, &c.
تُو هُو be thou.	تُم هُو or هُو be ye, &c.
هَو or هُوِي or هُوِي وه let him be.	هون or هُوَيْن or هُوَيْن let them be.

Respectful and Precative Imperative and Future.

Singular.	Plural.
تُو هُوَجِيُو mayest, &c. thou	تُم هُوَجِيِي or هُوَجِيُو may ye
وه هُوَجِيُو may, &c. he	وي هُوَجِيِي or هُوَجِيُو may they

So, moreover, هُوَجِيِيَا or هُوَجِيُو or هُوَجِيِي or حَضْرَت هُوَجِيِي or صَاحِب or اَب may you, Sir, or may your Excellency, be or become.

130. Conjugation of a regular transitive verb, exemplified in مار strike, for the masculine gender.

Infinitive and Gerund.

مَارِنِي or مَارِنَا to strike, striking.

Past Participle.

Singular.	Plural.
مَارَا or مَارَا هُو struck.	مَارِي or مَارِي هُوِي struck.

Present Participle.

Singular.	Plural.
مَارِنَا or مَارِنَا هُو striking.	مَارِنِي or مَارِنِي هُوِي striking.

Past Conjunctive Participle (Singular and Plural).

مَارِنَا or مَارِنَا مَارِنَا مَارِنَا مَارِنَا مَارِنَا مَارِنَا having struck.

Past Tense Indefinite.

Singular.		Plural.	
مارا	* مَينَ I	ماري	ہم we
	تُو thou		تُم ye
	وہ or او he		اُنُو they
}		}	
struck.		struck.	

Past Past or Pluperfect.

Singular.		Plural.	
مارا تھا	* مَينَ I had	ماري تھي	ہم we had
	تُو thou hadst		تُم ye had
	وہ he had		وہ they had
}		}	
struck.		struck.	

Past Present or Past Definite.

Singular.		Plural.	
مارا ہون	* مَينَ I have	ماري ھين	ہم we have
	تُو thou hast		تُم ye have
	وہ he has		وہ they have
}		}	
struck.		struck.	

* At Bombay, however, and in some other parts, like as in Hindustan, the construction of transitive verbs in any past tense is inverted by the use of the particle *ني* which, either affixed to the noun or pronoun denoting the agent, or separately following it, causes that noun or pronoun, except *تُو* or *تَينَ* or *ہم* or *تُم* to be inflected, if liable to inflection; and the object of the sentence is either constructed as a nominative governing the verb, or, if placed in an objective case, the verb must be in the third person masculine singular, whatever the number or gender of the apparent subject or object may be: so, *ماري ني لڑکي مارا* or *مَينَ ني لڑکي مارا* *I struck the girl*; *اُس ني لڑکي کو مارا تھا* or *اُس ني لڑکي ماري تھي* *he had beaten the girl*.

Past Future.

Singular.		Plural.
مین* مارا هووی or هو	} have struck.	هم we may
تو مارا هووی or هو		تم ye may
او مارا هووی or هو		وي they may

Or,

Singular.		Plural.
مین* مارا هوگا +	} shall, will, &c. have struck.	هم we
تو مارا هوگا ‡		تم ye
او مارا هوگا ‡		ان they

Past Conditional or Optative.

Singular.		Plural.
مین* مارا هوتا	} اگر کاش if &c. I &c. had struck.	هم
تو		تم
وہ		ان

Or,

Singular.	Plural.
مین اگر مارتا § if I had struck, &c.	هم اگر مارتی if we had struck, &c.

* See note * on the foregoing page.

† Or هونگا or هونگا.

‡ Or هوویگا or هیگا.

§ This is the present form of the verb, and does not require نی before it.

Present Tense Indefinite.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ strike.} \\ \text{تُو or تُون } thou \text{ strikest.} \\ \text{او or وه } he \text{ strikes.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هم } we \text{ strike.} \\ \text{تُم } ye \text{ strike.} \\ \text{اُنُو } they \text{ strike.} \end{array} \right.$

Present Past or Imperfect.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ } I \text{ was striking.} \\ \text{تُو } thou \text{ wast striking.} \\ \text{او } he \text{ was striking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هم } we \text{ were striking.} \\ \text{تُم } ye \text{ were striking.} \\ \text{اُن } they \text{ were striking.} \end{array} \right.$

Present Present or Present Definite.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ مَارْتَا هُوں } I \text{ am striking.} \\ \text{تُو مَارْتَا هِي } thou \text{ art striking.} \\ \text{او مَارْتَا هِي } he \text{ is striking.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هم } we \text{ are striking.} \\ \text{مَارْتِي هِين } * ye \text{ are striking.} \\ \text{اُن } they \text{ are striking.} \end{array} \right.$

Present Future.

Singular.	Plural.
$\left\{ \begin{array}{l} \text{مَينَ مَارْتَا هُوِي } I \text{ may, \&c.} \\ \text{تُو مَارْتَا هُوِي } thou \text{ mayest} \\ \text{او مَارْتَا هُوِي } he \text{ may} \end{array} \right.$	$\left\{ \begin{array}{l} \text{هم } we \text{ may, \&c.} \\ \text{مَارْتِي هُوِي } \dagger ye \text{ may} \\ \text{او } they \text{ may} \end{array} \right.$

* In some parts, like as in Hindustan, مَارْتِي هو is the second person plural.

† At Bombay, and in some other parts, مَارْتِي هوُو and تُم مَارْتِي هوُو in the second person plural.

Or,	
Singular.	Plural.
مَينَ مَارْتَا هُونْگا <i>I shall, &c.</i>	مَارْتِي هِيگي { هم <i>we shall, &c.</i>
تُو مَارْتَا هِيگا <i>thou shalt</i>	or هُوگي or * تُم <i>ye shall</i>
او مَارْتَا هِيگا <i>he shall</i>	هُونْگي { اُن <i>they shall</i> } <i>be striking.</i>

Future Indefinite or Aorist.

Singular.	Plural.
مَينَ مَارُون <i>I may, will, &c.</i>	مَارِين { هم <i>we may, will, &c.</i>
تُو مَارِي <i>thou mayest, &c.</i>	† تُم <i>ye may, &c.</i>
او مَارِي <i>he may, &c.</i>	اُن <i>they may, &c.</i> } <i>strike.</i>

Future Indefinite.

Singular.	Plural.
مَينَ مَارُونْگا <i>I shall, will, &c.</i>	مَارِينْگي { هم <i>we shall, will, &c.</i>
تُو مَارِيْگا <i>thou shalt, wilt, &c.</i>	† تُم <i>ye shall, will, &c.</i>
وہ مَارِيْگا <i>he shall, will, &c.</i>	وہي <i>they shall, will, &c.</i> } <i>strike.</i>

Imperative.

Singular.	Plural.
مَينَ مَارُون <i>let me strike.</i>	هم مَارِين <i>let us strike.</i>
تُو مَار <i>strike thou.</i>	تُم مَارو <i>strike ye.</i>
• او مَارِي <i>let him strike.</i>	اُن مَارِين <i>let them strike.</i>

Respectful and Precative Imperative and Future.

Singular.	Plural.
مَارِيو { تُو <i>strike thou.</i>	مَارِيو or مَارِي { تُم <i>strike ye.</i>
او <i>may he strike.</i>	اُن <i>may they strike.</i>

* See note † on the foregoing page.

• † In some parts, مَارو تُم and مَاروگي تُم are the second persons plural.

So, likewise ماریو or ماریگا or حضرت ماری or صاحب or آپ may you, Sir, or may your Excellency, or Worship, &c., be pleased to strike.

131. Passive voice for the masculine gender, exemplified in مارا جا be struck.

Infinitive and Gerund.

Singular.	Plural.
مارا جانا or جانی to be struck.	ماری جانا or جانی to be struck.

Past Participle.

Singular.	Plural.
مارا گیا been struck.	ماری گئی been struck.

Present Participle.

Singular.	Plural.
مارا جاتا being struck.	ماری جاتی being struck.

Past Conjunctive Participle.

Singular.	Plural.
جاکو or جاکون جاکي or جاکر جاکړي or جاکړکر	جاکو or جاکون جاکي or جاکر جاکړي or جاکړکر

Past Tense Indefinite.

Singular.	Plural.
مین I was تو thou wast او he was	هم we تم ye ان they

Past Past or Pluperfect.

Singular.	Plural.
مین I had تو thou hadst وہ he had	هم we had تم ye had وہی they had

Past Present or Past Definite.

Singular.		Plural.
مَينَ مارا گيا هون <i>I have</i>	} <i>been struck.</i>	هم <i>we have</i>
تُو مارا گيا هي <i>thou hast</i>		* تُم <i>ye have</i>
او مارا گيا هي <i>he has</i>		اُنُو <i>they have</i>
		} <i>been struck.</i>

Past Future.

Singular.		Plural.
مَينَ مارا گيا هوي <i>I may, &c.</i>	} <i>have been struck.</i>	هم <i>we</i>
† تُو مارا گيا هوي <i>thou mayest</i>		‡ تُم <i>ye</i>
† او مارا گيا هوي <i>he may</i>		اُن <i>they</i>
		} <i>may, &c. have been struck.</i>

Or,

Singular.		Plural.
مَينَ مارا گيا هوگا <i>I shall, &c.</i>	} <i>have been struck.</i>	هم <i>we</i>
‡ تُو مارا گيا هوگا <i>thou shalt</i>		‡ تُم <i>ye</i>
‡ وه مارا گيا هوگا <i>he shall</i>		هي <i>they</i>
		} <i>shall, will, or may have been struck.</i>

Past Conditional or Optative.

Singular.		Plural.
مَينَ } اگر <i>I, &c. had been struck.</i>	} <i>if, &c. had been struck.</i>	هم } اگر <i>we, &c. had been struck.</i>
تُو } <i>if, &c. had been struck.</i>		تُم } <i>if, &c. had been struck.</i>
او } <i>if, &c. had been struck.</i>		اُن } <i>if, &c. had been struck.</i>

* In some parts, تُم ماري گيئي هو for the second person plural.

† Or هو.

‡ In some parts, تُم ماري گيئي هو and تُم ماري گيئي هو for the second persons plural.

§ Or هونگا or هيگا.

Or,

Singular.	Plural.
اگر مارا جاتا <i>if I had been struck.</i>	اگر ماري جاتي <i>if we had been struck.</i>

Present Tense Indefinite.

Singular.	Plural.
مارا چاتا { <i>مِن I am</i> <i>تُو thou art</i> <i>وہ or او he is</i> } <i>struck.</i>	ماري جاتي { <i>ہم we are</i> <i>تُم ye are</i> <i>وي they are</i> } <i>struck.</i>

Present Past or Imperfect.

Singular.	Plural.
مارا جاتا تھا { <i>مِن I was</i> <i>تُو thou wast</i> <i>او he was</i> } <i>being struck.</i>	ماري جاتي تھي { <i>ہم we were</i> <i>تُم ye were</i> <i>اُن they were</i> } <i>being struck.</i>

Present Present or Present Definite.

Singular.	Plural.
مارا جاتا ھوئي { <i>مِن I am</i> <i>تُو مارا جاتا ھي thou art</i> <i>وہ مارا جاتا ھي he is</i> } <i>being struck.</i>	ماري جاتي ھين { <i>ہم we are</i> <i>* تُم ye are</i> <i>وي they are</i> } <i>being struck.</i>

Present Future.

Singular.	Plural.
مارا جاتا ھوئي { <i>مِن I may, &c.</i> <i>تُو مارا جاتا ھوئي thou mayest</i> <i>او مارا جاتا ھوئي he may</i> } <i>be being struck.</i>	ماري جاتي ھوئي { <i>ہم we</i> <i>† تُم ye</i> <i>اُن they</i> } <i>may &c. be being struck.</i>

* Or, تُم ماري جاتي ھو, for the second person plural, in some parts.

† Or, تُم ماري جاتي ھوئي or تُم ماري جاتي ھو, for the second person plural in some parts.

Or,	
Singular.	Plural.
* مین مارا جاتا هوگا <i>I shall, &c.</i>	ماری جاتی <i>we shall, &c.</i>
+ تُو مارا جاتا هوگا <i>thou shalt</i>	or هوگی <i>† ye shall</i>
+ وه مارا جاتا هوگا <i>he shall</i>	هیگی <i>they shall</i>
} <i>be being struck.</i>	
} <i>be being struck.</i>	

Future Indefinite or Aorist.

Singular.	Plural.
مین مارا جاوُن <i>I may, &c.</i>	هم <i>we may, &c.</i>
تُو مارا جاوی <i>thou mayest</i>	ماری جاوین <i>§ ye may, &c.</i>
او مارا جاوی <i>he may</i>	وی <i>they may</i>
} <i>be struck.</i>	
} <i>be struck.</i>	

Future Indefinite.

Singular.	Plural.
مین مارا جاوُنگا <i>I shall, &c.</i>	هم <i>we shall, &c.</i>
تُو مارا جاوِیگا <i>thou shalt</i>	ماری جاوِیگی <i>§ ye shall</i>
وه مارا جاوِیگا <i>he shall</i>	ان <i>they shall</i>
} <i>be struck.</i>	
} <i>be struck.</i>	

Imperative.

Singular.	Plural.
مین مارا جاوُن <i>let me be struck.</i>	هم ماری جاوین <i>let us be struck.</i>
تُو مارا جا <i>be thou struck.</i>	تُم ماری جاو <i>be ye struck.</i>
او مارا جاوی <i>let him be struck.</i>	وی ماری جاوین <i>let them be struck.</i>

* Or, هونگا or هونگا or هوئیکا.

† Or, هیگا or هوئیکا or هوئیکا.

‡ See note † on the preceding page.

§ Or, تُم ماری جاوِی or تُم ماری جاوِی in some parts.

Respectful and Precative Imperative and Future.

Singular.

Plural.

تُو مارا جاڻيو *be thou struck.*

تُو مارا جاڻيو	} <i>be struck.</i>
وہ مارا جاڻيو	

تُم ماري جاڻي or جاڻيو *may ye*وِي ماري جاڻي or جاڻيو *may they*

So, likewise, جاڻيگا or جاڻيو or جاڻي or آپ ماري جاڻي, or صاحب ماري جاڻي or جاڻيگا or جاڻي &c. *may you, Sir, or may your Excellency be struck.*

132. Like the auxiliaries before described, the masculine singular termination ا (ā) of the infinitive, the past and present participles, as well as of all other parts of a verb, where it may occur, except the Imperative or Root and the Past Conjunctive Participle, must be changed to ي (ī) for the feminine singular, and to يان (yān or iyān) for the feminine plural: and, though this rule seems always admissible, yet in compounds, each part of which might take the feminine plural termination just mentioned, ي (e) is sometimes adopted for it in the first word, the following sufficiently indicating the gender and number; so, تُم ماريان هوگيان or تُم ماري هوگيان *ye (females) may have struck.* In the second person plural of the Present present Active voice, too, the feminine may be مارتِيان هين or مارتِيان هين; and in the Aorist of the Passive voice, as well as the Imperative of the same voice, second person plural, it is said that the like departure from the common rule is allowed; so, وي or تُم or هم ماري جاوين or ماريان جاوين *we, ye, or they (females) may be struck;* ماري جاؤ or ماريان جاؤ *be ye (females) struck.*

NUMERALS.

133. The Cardinal Numbers, from one to one hundred, in Dakhni often varying from those used in Hindustan, are here given, together with the customary Indian, Arabic, and European figures to represent them.

FIGURES.					FIGURES.				
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>			<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		
1	۱	१	...	ایک or یک	15	۱۵	۱۵	...	پندرہ
2	۲	२	...	دو	16	۱۶	۱۶	...	سولہ or سولا
3	۳	३	...	تین	17	۱۷	۱۷	...	سترہ or ستر
4	۴	۴	...	چار	18	۱۸	۱۸	...	اٹھارہ
5	۵	۵	...	پانچ	19	۱۹	۱۹	...	انیس or اُنیس
6	۶	۶	...	چھ or جھي	20	۲۰	۲۰	...	بیس
7	۷	۷	...	سات	21	۲۱	۲۱	...	ایکس or یکس
8	۸	۸	...	آٹھ or آت	22	۲۲	۲۲	...	بائیس or باویس
9	۹	۹	...	نَو or نوں or نو	23	۲۳	۲۳	...	تیس
10	۱۰	१०	...	دس	24	۲۴	۲۴	...	چوبیس
11	۱۱	११	...	ایکبارہ or گیارہ	25	۲۵	۲۵	...	پچیس or پچیس
12	۱۲	१۲	...	بارہ	26	۲۶	۲۶	...	چھبیس or چھبیس
13	۱۳	१۳	...	تیرہ	27	۲۷	۲۷	...	ستائیس or ستاویس
14	۱۴	१۴	...	چودہ	28	۲۸	۲۸	...	اٹھائیس

FIGURES.			FIGURES.		
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>
29	۲۹	۲۹	...	...	اُنْتِیس
30	۳۰	۳۰	...	...	تِیس
31	۳۱	۳۱	...	...	اُکْتِیس or یِکْتِیس
32	۳۲	۳۲	...	...	بِتِیس or بِنِتِیس
33	۳۳	۳۳	...	...	تِمِتِیس or تِینِتِیس
34	۳۴	۳۴	...	...	چَوِتِیس
35	۳۵	۳۵	...	...	پِنِتِیس
36	۳۶	۳۶	...	...	چَہِتِیس
37	۳۷	۳۷	...	...	سِنِتِیس
38	۳۸	۳۸	...	...	اُتھِتِیس or اُتھِیس
39	۳۹	۳۹	...	...	اُنچَالِیس or اُنچَالِیس
40	۴۰	۴۰	...	...	چَالِیس
41	۴۱	۴۱	...	...	اُکْتَالِیس or اِکْتَالِیس
42	۴۲	۴۲	...	...	بِیَالِیس
43	۴۳	۴۳	...	...	تِنِتَالِیس or تِرِتَالِیس
44	۴۴	۴۴	...	...	چَوِتَالِیس or چَوَالِیس
45	۴۵	۴۵	...	...	پِنِتَالِیس
46	۴۶	۴۶	...	...	چَہِیَالِیس or چَہِتَالِیس
47	۴۷	۴۷	...	...	سِنِتَالِیس
48	۴۸	۴۸	...	...	اُتھِیَالِیس or اُتھَالِیس
49	۴۹	۴۹	...	...	اُنچَاس or اُنچَاس
50	۵۰	۵۰	...	...	پَچَاس
51	۵۱	۵۱	...	...	ایکاون or یکاون
52	۵۲	۵۲	...	...	باون
53	۵۳	۵۳	...	...	تِرِین
54	۵۴	۵۴	...	...	چَوِین or چَوِین
55	۵۵	۵۵	...	...	پَچَین
56	۵۶	۵۶	...	...	چَہِین
57	۵۷	۵۷	...	...	ستاون
58	۵۸	۵۸	...	...	اُتھاون
59	۵۹	۵۹	...	...	اُنسٹھ or اُونسٹ
60	۶۰	۶۰	...	...	ساٹھ or سات
61	۶۱	۶۱	...	...	ایکسٹھ or یکسٹھ
62	۶۲	۶۲	...	...	باسٹھ or باسٹ
63	۶۳	۶۳	...	...	تِرِٹھ or تِرِٹ
64	۶۴	۶۴	...	...	چَوِٹھ or چَوِٹ
65	۶۵	۶۵	...	...	پِنِٹھ or پِنِٹ
66	۶۶	۶۶	...	...	چَہِیٹھ or چَہِیٹ
67	۶۷	۶۷	...	...	سِنِٹھ or سِنِٹ
68	۶۸	۶۸	...	...	اُتھِٹھ or اُتھِٹ
69	۶۹	۶۹	...	...	اُنہِٹھ or اُنہِٹ
70	۷۰	۷۰	...	...	مِٹھ or مِٹ

FIGURES.				FIGURES.			
<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>		<i>Europ.</i>	<i>Arab.</i>	<i>Ind.</i>	
71	۷۱	۵۹	... ایگهتر or یگهتر	86	۸۶	۷۴	... چہیاسی
72	۷۲	۵۹	... بہتر	87	۸۷	۷۵	... ستیاسی or ستاسی
73	۷۳	۵۹	... ترہتر or تہتر	88	۸۸	۷۶	... اٹھیاہی or اٹھاسی
74	۷۴	۵۸	... چوہتر	89	۸۹	۷۷	... اُنیانو or اونیانو
75	۷۵	۵۷	... پچہتر	90	۹۰	۷۸	... نو or نوہ
76	۷۶	۵۶	... چہہتر or چہتر	91	۹۱	۷۹	... ایکیانو or یکیانو
77	۷۷	۵۵	... ستہتر	92	۹۲	۸۰	... بیانو or برانوی
78	۷۸	۵۴	... اٹہتر or اٹھہتر	93	۹۳	۸۱	... تریانو or ترانوی
79	۷۹	۵۳	... اُنیاسی or اونیاسی	94	۹۴	۸۲	... چوربانو or چورانوی
80	۸۰	۵۲	... اسی	95	۹۵	۸۳	... ہچیانو or ہچانو
81	۸۱	۵۱	... ایکاسی or ایکیاہی	96	۹۶	۸۴	... چہیانو or چہنو
82	۸۲	۵۰	... بیاسی or براسی	97	۹۷	۸۵	... ستیانو or ستانو
83	۸۳	۴۹	... تریاسی or تراسی	98	۹۸	۸۶	... اٹھیانو or اٹھانو
84	۸۴	۴۸	... چوراسی or چوریاسی	99	۹۹	۸۷	... اُنسو or اونسو
85	۸۵	۴۷	... ہچاسی or ہچیاہی	100	۱۰۰	۸۸	... سو

Some variations from the above may occur ; as, اگیارہ or اگیارہ 11, 69, اُنہتر, 68, اڑسٹھ, 61, اِکسٹ, 51, اِکاون, 41, یکنائیس, 21, ایکیس, 91, ایکیانوی, 90, نوی, 89, اُنیانوی, 81, یکیاہی or اِکیاسی, 79, اُناسی, 71, اگہتر, 98, اٹھانوی, 97, ستانوی, 96, چہیانوی, 95, ہچانوی, 94, چوربانوی, 93, تریانوی, 99, اُنسو or ننیانوی or ننیانوی : and after twenty, thirty, &c. the

nine subsequent numbers are often denoted by the use of *over*, with the first ; so, *دو بیس پر دو* *two over twenty*. Other numerals in common use may here be noticed ; as—

European.		Arabic.		Indian.	
1,000	- -	۱۰۰۰	- -	۹۰۰۰	- - هزار
10,000	- -	۱۰,۰۰۰	- -	۹۰,۰۰۰	- - دس هزار
100,000	- -	۱,۰۰,۰۰۰	- -	۹,۰۰,۰۰۰	- - لاکھ
1,000,000	- -	۱۰,۰۰,۰۰۰	- -	۹۰,۰۰,۰۰۰	- - کروڑ

134. The ordinals are—

1st	. . . . .	پہلا	6th	. . . . .	چھٹان
2nd	. . . . .	دوسرا or دُسرَا	7th	. . . . .	ساتوان
3rd	. . . . .	تیسرا or تِینوان	8th	. . . . .	آٹھوان or آٹھان
4th	. . . . .	چوتھا or چاروان	9th	. . . . .	نوان
5th	. . . . .	پانچوان	10th	. . . . .	دسوان

and so forth, as before explained at paragraphs 13 and 41.*

135. Fractionals are denoted by means of the words *پاؤ* or *پونی*, *آدھا* *a half*, *تہائی* *a third*, *چوتھائی* *a quarter*, *چوتھا* or *چوت* *a quarter less*, *سوا* *with a quarter*, *سائی* *with a half*, *دیر* or *دیر* *one and a half*, and *اڑائی* or *اڑائی* *two and a half*, used in the way exemplified at paragraph 44 preceding.

* For a peculiarity in the use of *ایک* or *یک* ; for the *abjad*, or Arabic letters used as numerals ; for the numerals as used in a distributive sense ; and for proportionals and reduplicatives, see at paragraphs 40 and 43 preceding.

ON THE FORMATION OF DERIVATIVE NOUNS.

136. The infinitive of a verb, it has been already observed, is of common use as a noun; the like may be said of the imperative in the second person singular, as well as of the past or present participle in either gender; so, بولنا *speaking*, بول *speech*, بولنا *the speaking faculty*, کہا *a saying, order, dictum*, گنتی *a reckoning*, from بول *speak*, کہہ *say*, گن *count*; but the حاصل مصدر or verbal noun, may be formed in various other ways; the most usual of which are by the addition of و (*o*) or وت (*wat*) or ات (*āt*) or اهت (*āhat*) or ي (*ī*) or وا (*wā*) or ك (*ak*) or ان (*ān*) or ن (*an*) or ار (*ār*) or ارا (*ārā*) to the second person singular of the imperative of a verb; so, دباؤ from دبا *press down*; لگاؤ from لگا *apply*; آئیچاٹ from آئیچ *pull*; جھلکات from جھلک *shine, flash*; رکاھٹ from رکا *stop*; دھلائی from دھلا *cause to wash*; بلاؤ from بلا *call*; بیٹھک from بیٹھ *sit*; اڑان from اڑ *fly*; چلن from چل *move*; مہکار or مہکارا from مہک *exhale*.* Verbal or abstract nouns, moreover, formed by certain affixes to adjectives, have been found explained, and perhaps with reason, as abstractions, as to meaning at least, of compound verbs, in which such adjectives constitute the first portions of the compounds; and the most usual of these affixes are, ي (*ī*), گي (*gī*) or اگي (*āgī*) or اگي (*ā'ēgī*), پا (*pā*) or پن (*pan*) or پنا (*panā*), س (*s*), هت (*hat*), سات (*sāt*): so, بھلائی *the being good or the doing good*, i. e. *good-*

* مِلاپ from ملا *mir*, may be here noticed.

ness, from بهلا هونا or بهلا کرنا ; کڑواہٹ or کڑواگي *the being bitter*, i. e. *bitterness*, from کڑوا هونا ; چاترايگي *the being clever*, i. e. *cleverness*, from چاتر هونا ; بڑايا *greatness*, from بڑا هونا ; موٹاپن *bigness*, from موٹا هونا ; نیلاپنا *blueness*, from نیلا هونا ; میٹھاس or میٹھاي *sweetness*, from میٹھا هونا ; پلسات *yellowness*, from پِلا هونا ; yet, such abstracts, if regard be had to their form alone, seem derived at once from simple adjectives or verbs, as before in part detailed at paragraph 45.

137. The اِسْمِ فاعِل or noun denoting the agent, is very often had by affixing والي والي والي واليان or هاري هاري هاريان according to the gender and number intended, to the inflected infinitive of a verb, or occasionally to the verbal noun in ن (an); so, بولني والا *a speaker*; مارنہارا *a striker*; کرنہارا or کرنہار *a doer*; ہونہار *about to be*: it is also obtained by the addition of various other affixes, as may be seen at paragraph 46 preceding.

138. The اِسْمِ مفعول name of the person or thing acted upon, is the same as the simple past participle, before described, or that participle with ہوا or گيا subjoined; so, وہ میرا مارا هي or وہ مارا ہوا or وہ مارا گيا.

139. The اِسْمِ حالہ noun denoting the actual or present state of the agent, is the same as the present participle, or as the present participle followed by ہوا; thus, زید پکارتا یا مار کھاتا جاتا تھا; *Zaid was going along calling out or being beaten*.

140. The اِسْمِ ظرف or noun of place, bears in some few instances the form of the infinitive; so, رَمنا *a park or place for deer*: occasionally, the Arabic form may be adopted; as, مَقْتل

place of slaughter, from قَتَلَ *he killed* : مَقْبَرَةٌ *place of burial*, from قَبَرَ : but words of this description are more commonly obtained by adding to nouns certain affixes, the most useful of which are given at paragraph 47 preceding.

141. The اِسْمُ اَلْأَلَةِ noun of instrument, may be the same in form as the infinitive of a verb ; so, يَلِينَا *a rolling-pin* : or it may be obtained from the root of a verb by the addition of نِ (an) or نِي (ni) ; as, سُونُكْهِنِ or سُونُكْهِنِي *any thing to smell to, snuff*, from سُونُكْهَ *smell*. Other affixes, too, used for the like purpose, may be seen at paragraph 47.

142. The اِسْمُ التَّصْغِيرِ noun of diminution, is obtained in various ways, as explained at paragraph 48 preceding.

143. The اِسْمُ الصِّفَتِ noun of description or quality, under which head are comprised nouns adjective, as well as other nouns used to describe the dealer or actor in any thing, is formed by the adoption of various affixes, and even prefixes ; so, ذَرَّالُو *fearful*, from ذَرَّ *fear* ; كَهِيْرَالُو *villager*, from كَهِيْرَا *a village* ; خِلَاف *irregular* ; قِيَاس *غير مُمَكِّنِ impossible* : and for a detail of the composition of words of this sort, as well as for the formation of adjectives of intensity and pronominal derivatives, see paragraphs 46, 49, 50, and 51, preceding. Some compound adjectives, moreover, may be obtained by the addition of a past participle to a noun substantive ; as, دِلِ جَلَا *heart-inflamed* ; بِيْرَا *belly-filled* : or by subjoining a noun to the root of a verb ; as, هَنْسُ مَكْهَ *smiling-faced* : or by an adjective compounded with a following substantive ; as, جِهْرَا مُنْهَ *small-*

mouthed; *بانت ڀڙي* *great speech* (*great in speech?*): or, though rarely, by a present participle with a following substantive; as, *روتِي صورت* (*of a*) *sorrowful countenance*.

ON THE SYNTAX.

144. The usual construction of sentences is often the same as in Hindustani, and may be collected in general from paragraphs 52, 53, 54, 55, and 56, preceding. Among the postpositions in frequent use, *کُو* and *کُون* seem to be alike common and respectful for the dative and accusative case, as well as *کي تَن* &c.: and the same may be remarked of *سُو* or *سُون* or *سي* or *سِين* for the ablative. And here it seems convenient to notice that the nasal ن (*n*) is often assumed or dropped in postpositions, as well as in various other words, without occasioning any alteration of the sense; thus, in a verb it is assumed; as, *نام سنان* *کا* *جد باگھ* *ني* *شتر ٻه* *when Shatarba heard the name of the tiger*; *ديگا* for *ديگا* *he will give*: or it may be dropped, especially for the sake of the measure in verse; so, *ميني* for *ميني* *ني*; and *Abjadī* says, *شيخ جي مين نه مانو ذره بهر*, *Mr. Shaikh, I do not believe as much as a particle*; where *مانو* is used for *مانون* (*mānūn*): again, *اگر گلشنم تَم جاوين تو يارو چشم تر کيجو*, *if you enter the rose-bower, then, friends, make the eye moist*; where *گلشنم* seems to supply the place of *گلشنمين*.

145. With numerals, nouns are for the most part constructed in the singular; yet masculine nouns ending in ا (*ā*) or س (*s*) capable of inflection, take the form of the nominative plural, if the numeral be any other than *one*; so, *ايک لڑکا* *one boy*, *دو لڑکي*

two boys: and the plural form of feminines ending in ي (ī) may be used; as, تین بیٹیاں *three daughters*.

146. The demonstrative pronoun وہ or اُر *that*, and یہ or یہ *or* &c. *this*, may be used before a noun, though acted upon by a postposition; as, یہ بات میں تیری *in this speech of thine*: so, also, may کیا *what*; as, کیا واسطی *for what reason? because*. In construction, سو often deviates much from the idiom of Hindustan: in the latter, it generally heads a sentence corresponding to another commenced with جو; but, in Dakhni, it commences a secondary sentence, with or without جو expressed in the first, and a demonstrative may be used with it, especially if a question be asked; so, تُوں کرتا ہے سو او کیا کام ہے *thou art doing, that that what deed is?* but in other cases سو of itself may suffice; as, زبُونِ ہے سو چاکر *I am speaking, that hear*; مین بولتی ہوں سو اُس *bad is that servant, or a bad servant*; جو رہی سو بلی *the cat is a thief*. This pronoun, too, in its uninflected state, seems often used like تو adverbially in the sense of *then*; so, چاتران بدی کا گمان *he is so kam mein herker pakt nein bhaai heen hor eqalmندان جس کام مین بُرائی ہے* *the sagacious, suspicion of evil is, in that thing never place the foot*; and, the intelligent, in what thing mischief is, then in that thing do not thrust the hand.

147. The inflected pronoun اِس or اُس or جس or تِس is occasionally met with in poetry, unaccompanied by any postposition, as the object of a verb; so, دیکھ اِس شہِ دِلْمین لایا اب *on seeing this, the king imagined in his mind, now that alone is good*: and تِس is often used as a possessive pronoun;

so, *تس یہاں پاس کہ جسوقت آ پونچھ* *that, when having arrived at her abode.* It may here be remarked, too, that the singular demonstrative pronoun *اُس* or *اس* is sometimes constructed with a plural noun; as, *اُس ابروانگن دیکھ* *having beheld those eyebrows.**

148. The verb is generally made to agree in gender and number with the nominative or subject of the sentence; yet, in compound tenses, the masculine of a participle in the plural may occasionally be substituted for the feminine of that number: and some rare instances may occur of a verb in the masculine plural being constructed with a feminine nominative of the same number; as, *ایک شخص کو دو جوڑواں تھی* *a man had two wives.*

149. The inflected infinitive of a verb, with the postposition *کے* or *کی* is of great use in Dakhni to denote futurity, as well as necessity or probability; so, *میں او چیز نہیں لانی کا* *I will (or can, or must, or may) not bring that thing.*

150. The past conjunctive participle *کرکر* or *کرکو* is very frequently adopted to connect sentences; and may generally be translated into English by *having done, said, or named or supposed or thought that or granted that* (which the foregoing

* In the dialect of Bombay, the usual plural pronouns *ان* *اُن* *کِن* *جِن* *تِن* when followed by the affix *نی* convey the meaning of the singular only; as, *اُسنی* *اِنی* *اُننی* *کِننی* *جِننی* *تِننی* *this*: and, when plurality is intended, *ہون* (*hoñ*) is subjoined to the pronouns; as, *انہون* *اُنہون* *کِنہون* *جِنہون* *تِنہون* *these*.

sentence imported), or by *because, therefore, as, and so forth, &c.*; so, *مِن اُس جگہ جاتا ہوں کرکر گاڑی تیار ہے* *I am going to that place, therefore the carriage is ready*; *او اپنا صاحب نصہ کریگا کرکر ڈرتا* *he, his master will be angry, supposing that, is afraid.* *کتی* *they say, (as) they say, too, is often met with*; *as, بُڈا بی مین کام* *that at all remained not*; and, *سریکا* *like, like as, is, perhaps, of more common occurrence*; so, *نہن سریکا آدھار ہوتا تھا* *one might not die, like (that, or like as) food was existing.*

151. The affix of identity or peculiarity *یچ* (*ich*) or *چ* (*ch*) *very, exactly, very well,* sometimes appears blended with the preceding word; as, *یو یو یچ* or *یو یچ* for *یو یچ* *in this very manner*; *یچ* or *یچ* *this very*; *یچ* *in this very place*, from *یچ* and *یچ*; *ہو یچ* *on the become exactly it became (it occurred as before)*; *وہا یچ* *at that very place*; *تہا یچ* *was exactly (as it) was (before)*; *جو کوئی ہمنا دیکھینگا ایک بات بولینگا ہور مہینی تھولی دینگا دینگا* *whoever shall behold us, will (certainly) speak a word, and will certainly give jeers and taunts.* For the like purpose, *و* (*ū*) or *ون* (*ūn*) may occasionally be used; as, *یہون* *yah-ūn, this very* or *these very* or *in this very manner.*

152. Words are often idiomatically repeated, like *راتی رات* *in the night, by night, every night*; *مُلکی مُلکی کُن* *to country after country, to every country*; *اُڑیان اُس لیکر* *جلیان دو وائنتی راتی رات لیکر* *they (the fairies) went thence, taking him all night (or night after night), they flew taking that rosy (prince)*

hand in hand; چمن چمنی *bower after bower, every bower*; پیچا پیچ *twist upon twist, all convolution or intricacy*; روماروم *each hair, every hair*.

153. Some letters peculiar to the Arabic may be, occasionally, found represented by others common to both Arabic and Hindustani; as, هلال *halāl* for حال *ḥalāl*.

154. In poetry, elision of a letter is sometimes admitted, for the sake of the measure; as, 'ولي نین ہی کتی وو پھو بیخار' *but, as they say that flower is not void of thorns*; جو کوئی for جو کوئی *whoever*: and, on the contrary, for the like reason, a syllable is occasionally prolonged; as, 'خجوری غمکی لگی سو دلکون مشکل' *severe was the knife of grief which was applied to her heart*: 'چہد' *being extremely in earnest to go forth to a foreign land*. For the sake of the rhyme, also, change in a letter seems in some cases allowable; as, 'پرتکی گرم باریسون ہو' *having become intoxicated with the warm air of love*: in which last example, مخمول seems adopted for مخمور.

155. To the names of different classes or sects of mankind, different appellatives are by way of distinction prefixed or subjoined: thus, to the names of Saiyids, the word میر *sayyid* or سید is prefixed; so, میر جعفر علی or سید علی: before the names of Shaikhs, the word شیع *shaykh* or محمد or غلام is adopted; so, شیخ یعقوب or غلام حسین or محمد علی: with the names of Moghuls, the word مرزا *mirza* may be used after, or مرزا before; as, مرزا حسن or حسن بیگ and, to the names of Pathans, the word خان is most usually added; so, موسی خان. To the appellations of ladies the word

or بِی or خاتو or خاتون or بیگم or خانم or صاحِبہ or بی
 .سَلیم خاتو or جانی بیگم or امینہ خانم or زینب صاحِبہ or فاطمہ بی
 Still other distinctions for men will be found at paragraph 83
 preceding.

Story of the Crane that wished to assume the habits of the Hawk:

ٻول گئی هينَ کَہ اِيکَ دھوڻي کِسي ندي کي ٽڙکي اُڀني دهندي مين سڙڪ تها
 هور هر دن اِيکَ بغولي کو ديگهتا کَہ وه ڏهو کي کناري پو بيگهتا هور چيڪڙ مين
 کي کيڙي چن کر کهاتا هور اُسڀوچ صبر کرکو چُپ رهتا هور وهان سون اُڀني
 گهوٺسلي کو اڙهڪر چلي جاتا اِيکَ دن اِيکَ باشه اُڻچت آ نڪليا هور اِيکَ کڻي
 تيرت کو شڪار مارکر تهوڙا کهابا هور باقي کا چهوڙ ديکر چل نڪليا بغوله يه
 ديگه ليکر اُڀني مين اُهي چنٽا کر ليا کَہ يه پنڃهي اٿنا چهوڙا اچَہ کر ايسي بڙي
 بڙي جانوران شڪار مارتا هي مين اٿنا موٽا اچَہ کر ايسا نچس چاره کهاتا
 هون سو يه ميري کم بختي هور هلکي پاڙي کا کام هي مين بهي کي ايسا بڙينا
 نين جگاتا هون اب سون مين ايسي کيڙي نين کهاؤنگا هور اِيکَ دفعي کا
 آسمان پو پگهوٽا ماروڻگا (نظم) جو کَہ دھوان گهن کي اوڀر جاوينگي
 اُڀر مين پهر کاھيکو وه آوينگي ، زنده دِلان هين سو گگن پر چڙهين
 بل سون اپن دل کي او يهان سون اُڙهين ، يه سمجھ ليکو اُني کيڙي کهانا

جهڙو ديا هور تير ڪبوتر کي شڪار پو جهني لڳيا دھوبي باشه کا بهي تماشا
 ديکھيا تها هور بغوله ڪيڙي کانا جهڙو ديکر ڪبوتر کي ڪڏهن جهانستا هي سو به
 بهي ديکھ لیکو دنڱت هو گيا هور تماشا ديکھني لڳيا يکايڪ ڪبوتر وهان آنکيا
 هور بغوله اڙهڪر اس ڪبوتر پو جهانستيا ڪبوتر پاني کي ڪڏهن ڏهڪ ڪر هور
 اسي چوندي ديکر اسکي آگو سون پتا تڙيا بغوله اسو ت ت ڪر پاني کي ڪڙکي پو
 ڪرپا هور اسکي بران چيڪر مين لوت پوت هو گي دھوبي آکر اسي پکڙيا هور
 گهر ڪڏهن چلديا بات مين اسکا ايڪ دوست ملکو پوچھيا ڪه به ڪيا هي دھوبي
 بوليا به بغوله هي باشه کا کام ڪڙي گي لڳون اچي سڀڙيا

Literal reading and verbal translation of the preceding Fable.

Bol ga'e hain, they (people) saying have gone (on), *ki ek dhobī*, that a washerman, *kisī naddī ke karke*, some river-of bank- (on), *apne dhandemenī sarak thā*, his-own business-in drunk (immersed) was, *haur har din ek baghole-ko dekhtā*, and every day one crane-to sees, *ki wah dhau-ke kināre-po baihtā*, that it deep water-of shore-on sits, *haur chīkar-men-ke kīre chun-kar khūtā*, and mud-in-of worms having-picked eats ; *haur us-po-ch šabr karko chup rahtā*, and that-on-solely patience having-made remains, *haur wahān-sūn apne ghonsle-ko uṛh-kar chale jātā*, and there-from its-own nest-to having-flown having-moved goes. *Ek din ek bāsha anchit ā nikalyā*, one day a hawk suddenly having-come issued, *haur ek kaṭṭe tītār-ko shikār mār-kar*, and one plump partridge-to chase.(in) having-killed, *thorū khāyū haur bāḳī-kā chhor de-kar chal nikalyā*, (a) little ate and remainder-of leaving having-given having-moved issued. *Baghola yah dekh le-kar*, the crane this seeing having-taken, *apne men ape chintā kar liyā*, itself-in itself thought making took, *ki yah panchlī itnā chhoṭā achh-kar*, that this bird this-much little having-been, *aise bare bare*

jānwarān shikār mārṭā hai, such great great birds chase-(in) killing is :
main itnā mōṭā achh-kar aisā najis chāra khātā hūn, I so-much big
 having-been such filthy food eating am, *so yah merī kam-ba^hht-ī haur*
halkī pā'erī-kā kām hai, then this my mis-fortune and mean origin-of affair
 is, *main bhī kī aisā baṛ-panā main jagā'a hūn*, I too, what, such greatness
 not rousing-am ? *ab-sūn main aise kīre main khā'ūngā*, now-from I such
 worms not eat-will, *haur ek daf'ē-kī āsmān-po pakhoṭā mārūngā*, and one
 time-of sky-on wing strike-will.

(*Nāẓm*, Verse.)

Jo ki dhū'ān ghan-ke ūpar jāwenige, Who like (?) smoke cloud-of above
 go shall,

Abr-mei phir kāhī-ko wah āwenige, Cloud-in back what-for they come
 will ?

Zinda-dil-ān haīn so gagan-par charheī, (Who) lively-hearted are, they
 * heaven-on mount will,

Bal-sūn apan dil-ke o yahān-sūn urheī, Strength-from own heart-of they
 here-from fly-will.

Yah samajh le-ko u-ne kīre khūnā chhoṛ diyā, this understanding-(in)
 having-taken, it worms to-eat leaving gave, *haur tītar kabūtar-ke shikār-*
po japne lagyā, and partridge (or) pigeon-of chase-on to-spring was-applied.
Dhobi bāsha-kā bhī tamūshā dekhyā thā, the washerman the hawk-of, also,
 spectacle seen had, *haur baghola kīre khūnā chhoṛ de-kar*, and the crane
 worms to-eat leaving having-given, *kabūtar-ke kudhan jhūnstā hai*, the
 pigeon-of side-(on) intent is ; *so yah bhī dekh le-ko dang ho gayā*, then,
 this also seeing having-taken, astonished (he) became, *haur tamāshā dekhne*
lagyā, and the sight to-behold was-applied. *Yak-ā-yak kabūtar wahān ā*
nikalyā, all-at-once a pigeon there having-come issued, *haur baghola urh-*
kar us kabūtar-po jhānsyā, and the crane, having flown, that pigeon-on was
 intent : *kabūtar pānī-ke kudhan dhuk-kar*, the pigeon water-of side- (on)
 having-taken-aim, *haur us-e chondī de-kar*, and it (the crane) to deception

having-given, *us-ke āgū-sūn patā-turāyā*, it-of-before-from fled : *baghla us-po tuṭ-kār pānī-ke kaṛke-po giriyā*, the crane it (the pigeon)-at having-rushed-forth water-of brink-on fell ; *haur us-ke parānī chīkaṛ-meṇ lot pot ho-ga'e*, and its wings mud-in wallowing became. *Dhobī ā-kār us-e-pakaṛ liyā*, the washerman having-come it-to seizing took, *haur ghar kudhan chal-diyā*, and home (side) wards moving gave. *Būt-meṇ us-kū ek dost mil-ko pūchhyā*, road-in him-of one friend, having met, asked, *kī yah kyā hai ? Dhobī bolyā*, that, this what is ? The washerman said, *yah baghola hai bāsha-kū kām karne ga'e lagūn ape-ch sapar pariyā*, this a crane is, hawk-of deed to-do gone-whilst, it itself capture- (in) fell.

In English.

The story has been often told, that a washerman, whilst engaged in his occupation on the bank of a river, daily observed a crane standing on the edge of the water, picking up worms from the mud and being contented with eating them, silently taking wing to proceed to its nest. One day, a hawk came suddenly there, and killing a plump partridge, ate part of its prey ; when, leaving the rest it went off. The crane, catching a sight of what occurred, took to reflecting thus in its mind : this is but a small bird though it pursues and kills such great ones ; whilst I, being large in size, feed on such filthy fare : this can be attributed to nothing else than my bad luck or meanness of origin ; cannot I then rouse myself to similar acts of greatness ? from this moment I will feed no longer on worms, but will at once strike my wings up to the sky.

(Verse.)

Who like the smoke ascend the clouds amain,

Why with the clouds descending sink again ?

Brave be their hearts, they soar above the skies ;

By force, their own, from earth to heaven they rise.

With this idea, it left off eating worms, and turned its attention to the pursuit of partridges and pigeons. In the meantime, the washerman had

observed the procedure of the hawk ; and was now noticing that the crane had desisted from its ordinary practice of devouring worms, and was holding itself prepared to pounce upon a pigeon. At this he was astonished, and became induced to turn his attention to the sport. Suddenly a pigeon came flying that way ; and, the crane took wing to pounce upon it ; when the pigeon directing its flight towards the water, and artfully slipping aside escaped ; whilst the crane, which had rushed with all its might towards the pigeon, fell slap upon the edge of the water, where its wings became all entangled in the mud. The washerman then went up and seized it. On returning to his house, he met a friend, who asked him, "What have you got there?" The washerman replied, "This is a crane, that was caught whilst attempting to perform the deeds of the hawk."

Transitives from intransitives } adding *wa*, or *o*
 Causals from Transitives } to the root

Intensives *wa* or *o* a verb to an uninflected noun sub. or adj.

Intensives }
 Potentials } **ROD** *Chakwa*
 Completives } *Chakwa*

Inceptive } *Capwa*
 Permissive } **INTENSECTED INFIN.**
 Acquisitive } *Chakwa*

Consideratives }
 Requisites } *Chakwa*
 Proximates } **PAST PARTICIPLE**
 Leguminatives } *Chakwa*
uninflected masculine singular

Continuatives } *Chakwa*
 Iteratives } **PRESENT PARTICIPLE**
inflected masculine singular
 adding a verb to Pres P. inflect

Reiteratives adding the verb to another
 or, latter convey no meaning of it.

Bound by
Bharati.
13, Patwarbagan Lane.

